

UNIVERZITA PALACKÉHO V OLOMOUCI
FILOZOFICKÁ FAKULTA

KATEDRA ANGLISTIKY A AMERIKANISTIKY

**The Multicultural Learning
Environment in the USA and the UK**

Magisterská diplomová práce

BARBORA FIALOVÁ
Anglická filologie – Česká filologie

Vedoucí práce: PhDr. Matthew Sweney, M.A.

Olomouc 2011

Prohlášení

Prohlašuji, že jsem tuto diplomovou práci vypracovala samostatně a uvedla úplný seznam citované a použité literatury.

V Olomouci dne

.....

Vlastnoruční podpis

Appreciation

I would like to thank PhDr. Matthew Sweney, M.A. for supervising my thesis, consultations and general support, to Joyce Kerr and Anna Gradkowska for providing me with information about the schools, for kind answers to my questions and for involving me in the observation of their classes.

List of contents

Contents	Page
Annotation	4
Introduction	5
1. Immigration and multicultural societies	7
1.1 The phenomenon of migration and models of multiculturalism around the world	7
1.2 Immigration and the United States	12
1.3 Immigration and the United Kingdom	19
2. Multicultural education	25
2.1 The historical development of multicultural education in the USA	26
2.2 The history of multicultural education in the UK	32
2.3 Dimensions of multicultural education	38
3. USA: John Marshall High School, Los Angeles, California	40
3.1 History and general facts	40
3.2 System of education and policy	41
3.3 ESL classes	44
3.4 ESL class and the classroom interaction	48
3.5 John Marshall High School and the dropout rate	50
4. UK: Westgate Hill Primary School and Nursery, Newcastle upon Tyne	57
4.1 General facts	57
4.2 Ofsted report and the curriculum	59
4.3 My observations	63
Conclusions	68
Summary	72
References	75
Appendix 1	83
Appendix 2	85

Annotation:

The aim of this thesis is to address the issues of educating immigrant children in the USA and the UK in the wider context of historical background of the immigration on both continents and the theory of the development of multicultural education with respect to my observations of the teaching methods at the high school in the USA and the primary school in the UK.

In the first two chapters I will describe the theoretical background and the history of immigration and multicultural education.

My observations of the multicultural learning environment at both schools are included in the third and fourth chapter, together with the interviews with the ESL (English as a Second Language) teachers from both, the USA, and the UK.

In the fifth part I will give summary and conclusion and the last part brings the bibliography.

Anotace:

Náplní této diplomové práce je určit problémy týkající se vzdělávání dětí nově příchozích imigrantů do USA a UK v širším kontextu historického původu imigrace na oba kontinenty a teorie vývoje multikulturního vzdělávání, s přihlédnutím k mým poznatkům získaným pozorováním učebních metod na střední škole v USA a na základní škole v UK.

První dvě kapitoly přináší teoretické zázemí a historii imigrace a multikulturního vzdělávání.

Moje poznatky týkající se multikulturního vzdělávacího prostředí na obou školách jsou náplní třetí a čtvrté kapitoly, spolu s rozhovory s učitelkami ESL v USA a v UK.

Ve čtvrté části bude provedeno shrnutí a část pátá přináší bibliografické informace.

Introduction:

I come from a family of teachers so I have always lived in the learning and teaching environment both at home and at school, as I was helping my mother with organizing sports and other activities at her school ever since I was a teenager. For this reason I have always been interested in the issues of education.

In my life, the demographic nature of the Czech Republic has changed dramatically, starting with the opening of its borders after the Velvet Revolution in 1989 and sudden freedom of migration, all the way to joining the European Union in 2004. All these changes caused the increase of immigrant population in our country which represents a new phenomena and new challenges for the society and consequently also for the educational system. The new demographics are now being reflected in the schools by a growing number of school children of non-Czech origin. This will continue and evolve. Since the Czech Republic has historically never been a multicultural country, there is a great need for finding foreign models of integration of the immigrants in the truly multicultural societies such as the United States and the United Kingdom. In order to understand why the multicultural component into the education is so necessary, it is inevitable to trace the history of immigration itself and how the mixing of ethnic minorities gave birth to multiculturalism. Both the USA and the UK were developing their attitudes towards immigrant education and ethnic minorities' incorporation into the mainstream society differently. The fact that even the truly multicultural societies, which the USA and the UK are, are still experiencing racial tensions, such as the current riots in London, Birmingham or other English cities, suggests, that the present day model of multiculturalism still needs further improvement.

My interest in education combined with my being able to travel has let me see the schools in different countries, especially Anglophone schools on two continents – John Marshall High School in Los Angeles, California, USA and Westgate Hill Primary School in Newcastle upon Tyne, UK. I spent the summer of 2007 observing ESL classes in the USA and the school year 2009/2010 in England, occasionally visiting and assisting Czech and Slovak immigrant children at the primary school in Newcastle upon Tyne. My observations of the multicultural learning environment in both the USA and the UK make the practical part of this thesis. For many reasons it is not easy to compare the two, but it is observed and I present practical experience,

which has modelled my own philosophy of multicultural education, which I would like to apply in my future professional life, either in the Czech Republic or abroad.

Before the theory, the background setting is necessary. In the first chapter I am going to describe the phenomenon and the history of immigration, introduce the key terms, various models of the immigrant integration in different countries around the world, and then focus on the immigration background, its current situation and its development in the USA and the UK.

The second chapter is dedicated to the theoretical background of the multicultural education. I am going to describe what the notion of the multicultural education consists of, why it was designed and what are the current trends and needs. I will have a closer look at the development of the multicultural education in the USA and the UK.

The third and fourth chapter both deal with the particular schools – John Marshall High School in the USA and Westgate Hill Primary School in the UK. I am going to describe the general facts and policies of each of the schools and it will be followed by my observations of the teaching practises and the education of the students with limited English skills, since the majority of the students in both schools speak or learn English as their second language. The multicultural element to the education will be discussed. As many of the studies presented in this thesis suggest, the praxis still lags behind the theory. For this reason I interviewed one ESL teacher from USA and one from the UK and I asked about their experience and suggestions for the improvement of education in their institutions. Both interviews are included in the end of each section about the particular school.

Later, in the last chapter I will present my conclusions and summary.

A note on the language of this thesis: The language of this thesis is “multicultural” English – it felt strange for me to write American English on Britain and vice versa. I beg your forgiveness and comprehension.

1. Immigration and multicultural societies

1.1 The phenomenon of migration and models of multiculturalism around the world

The phenomenon of migration of population is as old as humankind itself. While in the Middle Ages the reasons for migration were mainly connected with the struggle for power and conquering other lands and usually concerned the whole nations, from the 17th century on, the migrants were rather individuals and families who were seeking religious and political freedom and better socioeconomic conditions. In the 20th century totalitarian political regimes came to the forefront as the new factor for leaving home countries. Political regimes, the idea of obtaining better living conditions and work opportunities remain the main driving force for the migration to the present day. As Philippe Legrain (2007) aptly remarks: "Whereas international migration before the First World War was primarily from the Old World to the New, since the Second World War it has mainly been from the Third World to the First."¹ Officially, the immigration systems divide immigrants into three categories: political refugees, those who are joining members of their families abroad and those who are coming to the new country for work.

Obviously, the main destinations for the migrants are the richest countries of the world. Thus, thanks to the flow of migrants from different rather poor countries the USA, Canada, Great Britain, Australia, New Zealand, Japan, Germany, Switzerland, Sweden, France and others have become truly multicultural and multiethnic societies.

Legrain (2007) points out that between the years 2000 and 2006 the number of people living at least for a year outside their home county increased from 175 million (2000) to 200 million (2006). Considering illegal immigration the precise figure is surely even higher. Between 1970 and 2000 the share of migrants did not dramatically increase – from 2.2 % to 2.9 %. At the first sight, these figures do not seem alarming at all. The problem arises when we realise that these 3% of world immigrants are not spread worldwide but are actually gathered in a few rich countries. The same source (Legrain, 2007) states that a fifth of the world`s migrants live in the United States. And in the others above-mentioned rich countries every twelfth person is an immigrant and their proportion almost doubled between 1970 and 2000. ²

These multicultural countries with high a share of ethnic minorities face a set of problems that all stem from the main issue: how and to what extent should the country integrate newly arrived immigrants into the society? Is it a good idea to force them to adapt to the core culture of the country as much as possible and leave their ancestry behind? Or should the state support ethnic and cultural diversity? If yes, to what extent? Should the immigrant children be educated also in their native language? Should the immigrants be supported in bilingualism? Should the state provide any kind of special cultural education for immigrants to explicitly teach them the tacit knowledge of its culture? Should the state provide a culture test which all the applicants for citizenship need to pass? And last but not least a very problematic question – is cultural pluralism or multiculturalism a good thing or a bad thing?

In the countries that have been multicultural ever since they originated, such as the United States or Canada, cultural pluralism is a natural everyday reality and the diversity in all kinds of its means is perceived as positive. The United States are even represented by minority president, Barack Obama, who is the first African-American to the office. As Legrain (2007) puts it, one of the by-products of immigration are cultural “cross breeds”.³ A typical example of this cultural cross breed could be for example so-called Tejano music in the United States. Also known as Tex-Mex, this style is a traditional music of Mexican Americans in Texas. The rhythms and melodies are typically Mexican, the lyrics usually in Spanish. One famous example is Selena Quintanilla Perez, known as the Queen of Tejano music, who was massively famous in the 1990s together with her brothers and their band Los Dinos. Selena’s path to success was not easy - among other obstacles she had to learn Spanish, since she was a third generation Mexican American and so Spanish was not her first language. She was awarded a Grammy in 1992 and her fame spread also to the English-speaking world as she issued her first English album. Selena made a bridge between Latino music and the English-speaking world, a bridge that was later continuously built by Jennifer Lopez and Ricky Martin, both of whom became famous also in Europe. There are other examples regarding breeding various national cuisines, lines of clothing inspired by ethnic features, and more important to this thesis, there are also cross-breed forms of national languages – e.g. Spanglish, Czenglish etc.

The situation is a bit different in the countries that are predominantly mono-cultural – such as e.g. our country, the Czech Republic. People prefer traditional

values, national cohesion, traditional behaviour and local culture. I personally know many people (usually in the generation of my parents and older) who are very xenophobic and cannot imagine how it would be possible to share certain values for example with Muslims or Arabs. Again, the question arises to what extent to consider this intolerant or short-sighted – taking into account the circumstances under which they grew up and basically were forced to remain in isolation from the outside world. Countries like this have a lot to learn about integrating newly- arrived foreigners into the society. There is no such a thing as a universal pattern how to incorporate immigrants. Each of the multicultural countries has established their own way how to cope with multiculturalism, into a different degree of its attainment.

I should remark, that “multiculturalism” in the broad sense of the word is an umbrella term for all kinds of cultural diversities, the main being of course the racial and ethnic one, but also diversity of religions, sexes, languages, sexual orientation and others. Legrain (2007) notes that multiculturalism means different things to different people and many are not even sure what it means. But basically it means “to live and to let live”.⁴ The other important thing to realise is that integration into the society requires both sides to participate. In other words, if the country aims to incorporate minorities into the mainstream culture, it also has to give them the feeling that they are treated as locals. And in return, immigrants have to be actively willing to adapt the core values of the society to some extent.

Both Lagrain (2007) and Staněk (2007) introduce several models of integration. The models of Germany and France are not seen as very tolerant and successful. For Germany, the Turkish immigrants are the problematic ethnic minority. The country failed in making an effort to integrate Turks into German society by perceiving and treating them as an ethnic group that should remain separated having only come to Germany to work and are expected to leave sooner or later. Turks were even granted fewer social rights than the rest of the society. The children of Turkish parents born in Germany were not eligible to obtain citizenship. Both societies keep living separate lives till today, but the situation is slowly changing; starting with the 2000 - citizenship law, now every child born to foreigners in Germany automatically obtains German citizenship. Also, since 2005 the government is financing courses of German language and history.

On the other hand, France in contrary to Germany has long been a country of immigrants. France had to deal with integration of Italian and Spanish people and

after the World War II also immigrants from North Africa. Their way to cope with it was a simple rule: “anyone who speaks French, adopts French culture as their own and shares republican values can become French.”⁵ Thus it is very simple to gain French citizenship, the shortcoming of this approach, however, is the fact that the diversity and the national identity of immigrants is strongly suppressed, which does not make France a tolerant multicultural society, but rather supports the anger and identity loss of ethnic minorities. The problem is not only the struggle for one’s identity; worse is the continuous racial discrimination as the riots in 2005 uncovered. Institut Montaigne conducted a research where they sent out CVs to job advertisements using traditional French name and then an Arab or foreign-sounding name. Obviously, the identical CVs with traditional French name on them were five times more successful than their Arabic counterparts. Institut subsequently points out that there are barely any judges, chief executives or civil servants of ethnic minorities.⁶

In the Netherlands, ethnic minorities lived separately next to each other in relative peace until the 1970s. Chris Huinder from the Institute for Multicultural Development describes the society’s system as “pillar” – the society is fragmented into separate groups with their own churches, schools even football clubs. But all these groups are tolerant of each other and together create the Dutch nation. The same approach was supported when other minorities with different skin color arrived, but later in 1990s some community traditions were found, such as forced marriage, that could no longer be tolerated in the Dutch society. The profundity of the problem came to the forefront in 2004, when a Dutch-born Muslim extremist murdered a famous film-maker, Theo Van Gogh, for making a film supposedly “blasphemous towards Islam”. As a reaction, many churches and religious schools in Holland were swept away and the new attitude toward immigrant groups was established – they have to assimilate to the Dutch society and accept its culture as the leading one. Muslims are still allowed to keep their traditional way of clothing but they cannot do anything that would be against Dutch laws or the core culture – e.g. the forced marriages etc. Looking closely at the whole situation, Legrain (2007) finds out that the Dutch model was not so far away from the German one – where the Turks also lived separated in their own communities and were treated as temporary guests.⁷

According to Legrain (2007), the most successful model is the Canadian one. Toronto is considered one of the most multicultural cities of the world, with its

population of 2.5 million and half of them born outside Canada in 200 different countries of the world. The city is not segregated and you could hardly find a ghetto there, as is very common for example in the United States or the United Kingdom. What is the secret? It seems that Canada openly supports its diversity. For example all the official documents of the city of Toronto are translated into at least twelve languages. The education system supports bilingualism of immigrant children. The Canadian government invests in its diversity support; there is a special Department of Canadian Heritage and Multiculturalism.⁸

As for the Czech Republic, the people are still rather intolerant of immigrants and xenophobic, as I have already stated before. Multiculturalism in our country is, in comparison with other typically multicultural societies, quite a new issue that emerged as late as 1989. According to Staněk (2007), there were 50 000 foreigners living in the Czech Republic in 1993. 11 years later, in 2004 the immigrants accounted for already more than a quarter of million and the number is continuously increasing. As the migration process in our country has definitely made a huge progress, integrating new-comers into the society and learning to live together with minorities is in our country still a problematic issue. The research conducted in the Olomouc region among the pupils of the ninth grades of basic schools and grammar schools showed that 75.5% of them are worried by the fact of increasing immigration into our country and the problems it might bring, for example with finding employment.⁹ I think this finding of great concern, due to the fact that even the younger generation, twenty years after the Velvet Revolution, is still xenophobic and rather intolerant. Staněk (2007) also introduces yet another curiosity in terminology. He claims that in our country rather than the term “immigrant” we tend to use the term “foreigner”. Even from the connotations of these two notions stems a negative view on immigrants in our country. While immigrant evokes a person that belongs to the country, however is of foreign origin, the term “foreigner” gives the impression that the person does not belong to the country, is visiting or staying just temporarily. Overusing of the term “foreigner” in our environment might also reflect the fact that immigrants and ethnic minorities are still not considered a natural part of our society.¹⁰

1.2 Immigration and the United States

The situation in the United States is rather different from that one in the United Kingdom since America and its nation originated as the land of immigration, the first settlers being English Puritans. The idea of multiculturalism in the United States has been long described as the Melting Pot. The coinage of this idiom goes back to the 18th century, when French-American farmer Hector de Crevecoeur in his “Letters to an American Farmer” talked about the new American society composed of a variety of European and Non-European nations melting together in one bowl – continent and creating a new nation – the Americans. Moreover, de Crevecoeur, together with Benjamin Franklin, was the first one to talk about the idea of the American dream, the notion that has been deeply rooted in the American society for centuries.

Legrain (2007) defines the situation as follows: “Immigrants have to pledge their allegiance to the United States and sign up to the values in the Declaration of Independence and the US Constitution, but they don’t have to adopt any particular cultural habits, Anglo-Protestant or otherwise.”¹¹

Over the course of time, the idea of multiculturalism in the USA changed rather from the notion of Melting Pot to the Salad Bowl approach – which means that there are many various items constituting the salad, but the separate parts of the mix are still recognizable as opposed to the idea of Melting Pot when all the items are melted into one new item and undistinguishable from each other. When the society is organized in this way, different ethnic minorities do not experience any kind of problem adopting their new nationality and at the same time still keep the original traditions of their home country. Thus, the Irish celebrate their St.Patrick’s Day or the Mexicans can celebrate “Cinco de Mayo”.

Caused mainly by the idea of the US as a country of unlimited possibilities, the main problem here is illegal immigration. That is why the USA restricted the flow of immigration quite early and rather vigorously and have remained strict with its immigration policy till the present day.

Unlike Europe where the immigration came in two main waves (1950s and 1960s), the United States admitted the growth by at least one million immigrants more each decade: in the 1950s it was 2.5 million permanent immigrants, in the 1960s already 3.3 million, in the 1970s the number increased to 4.5 million. A huge influx of immigrants came in the 1980s when the figures reached 7.3 million and in

the 1990s they accounted for already 9.1 million. The majority of immigrants live in California, New York, Florida, Texas, Illinois and New Jersey.¹²

One of the most important immigration gates was Ellis Island in New York Harbour, where between the years of 1892 and 1954 over twelve million people entered the USA. These immigrants arrived on steamships and were treated according to their ticket type, health condition and wealth. The immigration policy used to be as such: those who arrived by the first and second class were not usually required to go through the inspection process at Ellis Island, they were briefly examined aboard. The idea was that the passengers who could afford first or second class tickets are well off to start their living in the USA and thus will not represent a burden to the state. On the other hand, the passengers travelling by the third class in unsanitary conditions, often arriving sick and exhausted, had to undergo immigration control at the Ellis Island which took three to five hours and contained medical and legal examination. Nonetheless, most of the arriving immigrants were treated respectfully and humanly. However, the island got its nickname as the “Island of Tears”. Immigration reached its peak on Ellis Island in 1907 when 1.25 million people were admitted to the USA. During the time of World War I, Ellis Island served also as a place for keeping suspected enemies in custody. Shortly after the World War I, from 1921 the immigration started to decrease due to the legal restrictions on immigration such as the Chinese Exclusion Act, the Alien Contract Labour Law and the National Origin Act. Except the Chinese Exclusion Act from 1882, the other restrictions were based on the ethnic percentage of immigration, it was desired to preserve the ethnic flavour of settlers; more precisely only 3% of immigrants from one country already living in the USA in 1910 were allowed to enter the USA.¹³

Massive immigration of Chinese to the USA took place at the times of the California Gold Rush in 1848-1855. In the 1860s the Chinese were the largest ethnic group which immigrated to the USA.¹⁴ They served as cheap labour for building the railways. Already mentioned Chinese Exclusion Act was passed in 1882, basically not allowing the families of Chinese men living in the USA (because usually the men immigrated to America to earn money and later reunited with their families) to bring the rest of their families. The uneasy life of Chinese immigrants is well described in Maxine Hong-Kingston's book *The Woman Warrior* (1975). The author was an American born Chinese, describing the second hand experience of China which she knew only from her mother's stories, her own difficulties finding her identity and her

childhood among the “ghosts” (people who do not live according to the Chinese traditions). However, the immigration policy towards Chinese immigrants changed as late as in 1943 when the Chinese Exclusion Repeal Act was introduced and permitted Chinese to naturalize as US citizens.

Every decade a new Immigration Act has been published. The system of keeping percentage of each ethnicity migration was changed by the Immigration and Nationality Act of 1965 (so-called Hart-Cellar Act) when the preferred group of people willing to come to the USA were the relatives of US nationals. Also, for the first time in the history, illegal Mexican immigration was restricted. Illegal immigration in general, its detention and asylum law was described more thoroughly in the Illegal Immigration Reform and Immigration Responsibility Act of 1996.¹⁵ On the other hand, the immigrants were now admitted more on the basis of their skills rather than family connections or ethnicity. The most recent Act comes from 2005 and restricted even more illegal immigration and its persecution, since there existed a “black market” with IDs and driving licences, restrictions of issuing these to immigrants were introduced. The conditions of obtaining US citizenship vary from country to country, but are in general very tough and demanding. However, already in the 1990s the worldwide Green Card Lottery was established, granting 55, 000 Green Cards to random people a year, with the exception of the eleven countries that have sent the most legal immigrants to the USA.

Already mentioned above, one of the greatest problems in the USA immigration policy is represented by Hispanic people, more precisely by Mexicans. They are unbelievably skilled in falsifying personal documents; there are areas in the border states of the USA (California, Arizona, Texas, and New Mexico) where it is possible for a derisory amount of money to obtain forged documents. Especially the area around San Diego was the popular one for illegal immigrants as a pathway to the country, even though it required great strength and physical ability to cross the dessert. Nowadays there is a 649-mile-long fence built by the USA. “In highly populated areas south of San Diego, U.S. Border Patrol vehicles patrol dirt roads between 18-foot-high fences. Cameras monitor hard-to-reach valleys, and drivers must idle through checkpoints that sit 4,000 feet above sea level along Interstate 8 in the Jacumba Mountains.”¹⁶ As a result the number of illegal immigrants to California decreased from 389, 000 in 2000 to just a little bit over 100, 000 in 2010.¹⁷

Samuel Huntington, a Harvard political scientist in his book called *Who Are We? The Challenges to America's National Identity* (2004) introduces the supposed peril that Latino, especially Mexican, immigration imposes on the USA. He mainly fears that continuous Hispanization leads to Mexicans claiming back the demographic areas that were taken away by the USA from them in the 1830s and 1840s (California, Texas, Utah, Nevada, New Mexico and Arizona) and that Latino immigrants fail to assimilate to the mainstream US culture and thus create a separate ethnic enclave, “nation within nation” situation. “The persistent inflow of Hispanic immigrants threatens to divide the United States into two peoples, two cultures, and two languages...Unlike past immigrant groups, Mexicans and other Latinos have not assimilated into mainstream US culture, forming instead their own political and linguistic enclaves – from Los Angeles to Miami – and rejecting the Anglo-Protestant values that built the American dream. The United States ignores this challenge at its peril.”¹⁸

Legrain (2007) sharply criticises Huntington's ideas about America's culture and Latinos as such. First of all, Huntington assumes that US culture is still based on the Anglo-Protestant values of the Pilgrim Fathers arriving on Mayflower. Just taking into account the religion, it is impossible to claim that being Protestant means being a true American. Another very obvious argument considering the racial composition of the USA is that for example immigrants from Asia, Africa and other non-European countries can hardly think of themselves as Protestants and it is impossible to want them to become White Anglo-Saxon Protestants.

Tamar Jacoby, the president of ImmigrationWorks USA, a national federation of business owners working to advance better immigration laws, also a nationwide known journalist and author, describes what the actual requirements on immigrants are: “We ask newcomers to buy into our political values by understanding and embracing the Constitution and its ideals. We require that they identify with the United States by swearing loyalty to the nation and committing to its defence when necessary. But we have never demanded that newcomers adopt any particular cultural habits, Anglo Protestant or otherwise. As long as they adopt our ideas about freedom, tolerance, and equality before the law, we have left them to do as they pleased in the private sphere. We have always been confident that US political values – the very act of living in this republic – would eventually transform their attitudes toward matters as deeply personal as the role of the individual, ambition,

opportunity, self-reliance, responsibility, how merit and initiative should be rewarded, and the proper place of ethnicity in the larger commonweal. And transform them our free and tolerant way of life always has.”¹⁹

Huntington (2004) establishes several points why he thinks especially Mexican immigration is the most dangerous one within the entire American immigration history. The first of these points is that since Mexico is so near, the immigrants are able to visit their families and friends several times per year and thus remain in touch with their roots and lack the need to fully assimilate into the American culture. As Legrain (2007) suggests, the fact that Mexico is just a neighbour country of the USA does not make it so much easier for the Mexican immigrants, since many of them are illegal without any documentation, therefore it is impossible for them to travel back and forth.

The second point was that the count of Mexican immigrants is much higher than the number of immigrants from any other Latino country. Huntington (2004) claims that in 2000, they made up for 27.6 % of the US foreign born population and half of all migrants coming to the country were Mexicans. He also comments on illegal immigration, emphasizing that over two-thirds of illegals are Mexicans. I have already showed that the number of illegal immigrants, especially in the area of San Diego considerably declined by 2010. Legrain (2007) also shows that Huntington’s assumptions about Mexicans being the most numerous immigrant group in the history are wrong. He brings the figures of the 1840s and 1850s, when the US accepted more than double the current number of Mexicans. Also in the 1890s even the German immigration was much higher than the current Mexican one. In the first decade of 1900, the Russian, Italian and Austro-Hungarian immigration rate was higher than the current Mexican one and all of these immigrants got assimilated into the US culture.

The Huntington’s (2004) point regarded illegal immigration that was already discussed, the fourth point stated that Mexicans tend to be concentrated in particular areas, mainly in California. He estimated that Hispanics will account for more than half of the population of Los Angeles in 2010. The true figures from that year show that Hispanics accounted for 37.6% of the population of California and 16.3% of the total population of the USA.²⁸ Other statistics that Huntington quotes show that by 2002, more than 70% of the students of LA Unified School District were of Latin origin, again predominantly Mexican. Also, by 2003 for the first time since the 1850s

when California was still Mexican territory, there were born more babies of Hispanic than of American origin. Another interesting fact that caught my attention was that in 1998 the name José replaced Michael as the most popular baby name in California and Texas. Legrain (2007) also comments on the term “Latino” or “Hispanic” used frequently by Huntington as an umbrella term for any kind of Spanish speaking immigrants from the Central or Latin America. However, Latinos or Hispanics themselves differentiate each of the nations carefully, finding many differences between each country’s culture, having in common mainly Spanish language and the term Latinos.

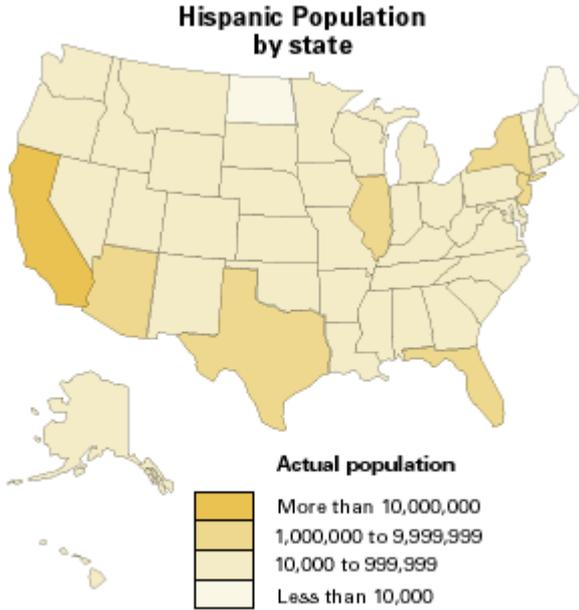
Another preoccupation that Huntington expressed is the usage of Spanish. He is worried that since Latinos live in enclaves and make up a remarkable percentage of population in certain states or even cities, they consider it unnecessary to learn and use English. Huntington somehow perceives that Spanish represents a threat to English. What he does not realise is the fact that it is vitally necessary for the immigrants to be able to communicate in English outside their home environment – e.g. in an official contact, for any kind of documentation, at schools. The immigrants soon come to the conclusion that their social and even economic condition in the USA will become much better if they are able to speak English. As Legrain’s (2007) facts show, in Miami only-Spanish-speaking families earn on average 18, 000 dollars per year, only-English-speaking families earn an average of 32, 000 dollars while the bilingual families earn as much as 50, 000 dollars per annum. Bilingualism is a highly desirable ability and skill and should be supported also in the system of education. Consequently, being a member of two cultures – Hispanic and American is not a threatening fact; it is also rather an advantage. It was also shown, that while the first generation immigrants usually marry within their ethnic group, the second or third generation already mingle within the American society, which is another proof of assimilation.

Huntington (2004) worries that Latinos fail in learning English. Legrain (2007) again shows the figures that speak the contrary: “In fact, nearly all Spanish speakers born in the US also speak English, indeed predominantly so. Among the children of Latino immigrants, 46% predominantly speak English, 47% are bilingual and only 7% primarily use Spanish. And among Latinos whose parents were also born in the US – the crucial third generation and higher that particularly concerns Huntington – 78 %

predominantly speak English, while only 22% are bilingual, leaving an insignificantly small number who predominantly speak Spanish.”²¹

Unlike Huntington, the state seems to embrace its multiculturalism thoroughly – for example in May 2001, President George Bush inaugurated the broadcasting of presidential radio to the American people both in English and Spanish as a celebration of “Cinco de Mayo”. President Clinton was heard claiming that he hopes to be the last US President without a knowledge of Spanish.²² All these facts seem encouraging for the whole nation to learn Spanish, which is not anything bad, this could just enrich people’s abilities – as for example in North European countries such as Sweden, Norway and Denmark where all the population is fluent in English and they still preserve their national official language.

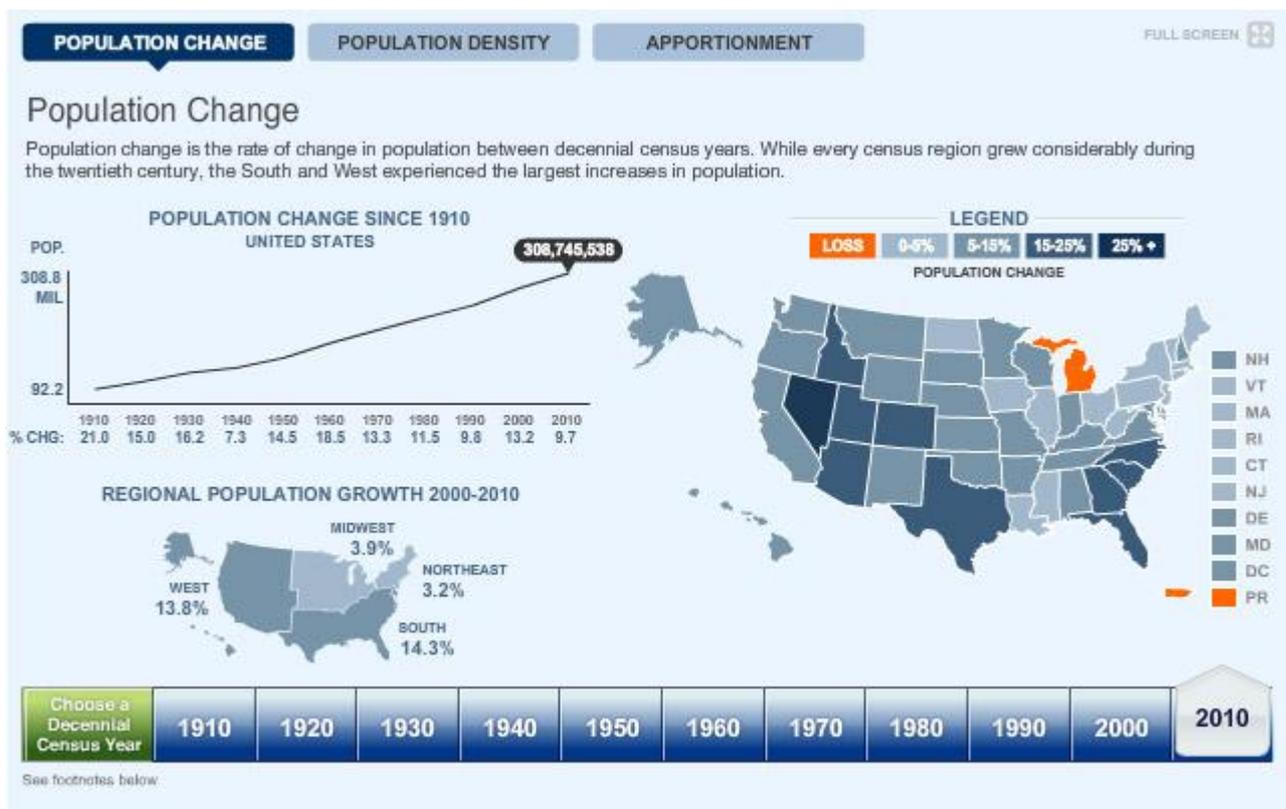
What Huntington did not realise is that assimilation is a two-way street. Immigrants are being changed by the core culture of the new country as well as they modify and enrich the country and its people. Moreover, the majority of immigrants do not see any problems of keeping several ethnic identities – they are perfectly fine with being Anglo at work or school and being Latino or their original ethnic group at home.²³



Source: U.S. Census Bureau, Census 2000

Statistic shows that the number of inhabitants of the United States is constantly growing. In the past decade (between the years 2000 and 2010) it increased by 9.7%. It was pointed out that the sharpest rates of population growth happen mainly thanks to Hispanics. The Hispanic population grew by 43%,

accounting already for 50.3 million people in 2010 as opposed to 35.3 million in 2000. The ethnic composition of the population of the USA in 2010 was as follows: 16.3% of people identified themselves as Latino, 63.7% were White, 12.2% were Black, 4.7% were Asian and 0.7% identified as Native Indians or Alaska Natives. The Census Bureau also showed that the most population is concentrated in the three largest states – California, Texas and New York. The Blacks tend to be moving more to the suburban areas, which means more mingling of the Blacks and Whites. Also, New York City and Washington both claim a decline in the Black population. The latino rate of children grew sharply. For example in Texas the total number of population under 18 was 979, 000, and 931, 000 of them were Latino children. The slowest growing ethnic group are the non-Hispanic Whites which is also estimated to be on the decline by 2030. ²⁵



2010 census data ²⁶

1.3 Immigration and the United Kingdom

Britain has always been a country of great migration movement. Beginning with Anglo-Saxons, Jutes, Norsemen and later Jewish refugees and Irish immigrants, the greatest wave of immigration was experienced after the World War II in Britain, when thanks to the economic boom and the need for the cheap labour the mass immigration from the non-European countries of the British Commonwealth started. In the 1950s the Caribbean immigration began, reaching its peak in 1976 when the total number of Caribbeans in Great Britain was over half a million. The immigration of Indian inhabitants increased after each of the World Wars, but the height of the migration of Indians, Pakistani and Bengali groups was reached in the 1970s, when they accounted for over a million. In the 1980s arrived more than 155, 000 African Asians and later also Chinese, West Africans, Cypriots and Somalis followed. As for European immigration, considerable were South European nations – Spanish, Portuguese, and Italians. After the enlargement of the European Union in 2004, migrants from Central and Eastern Europe are flowing to the United Kingdom mainly because of better employment opportunities than in their home countries.²⁷

The first immigration act was introduced in 1905 and was aimed to restrict East European Jews. It was followed by 1948 the British Nationality Act that secured free movement to all Commonwealth Citizens. They were granted work voucher quotas by the 1962 Commonwealth Immigration Act. The following one restricted African Asian migration and even the Commonwealth immigration was ended by the 1971 act altogether. Ten years later the right to settlement for most Commonwealth citizens was withdrawn and also visa requirements and regulated asylum applications were introduced. The latest restrictions were described in the 2002 Nationality, Immigration and Asylum Act (NIA). Currently there exist three main immigration categories to Britain (migrants from European Economic Area and Swiss nationals, EU-8 nationals – Poland, Hungary, Lithuania, Estonia, Latvia, Slovakia, Slovenia, Czech Republic, and EU-2 nationals – Bulgaria and Romania). Also, the three categories of citizenship were defined – British Citizenship, Citizens of the United Kingdom and Colonies, and Commonwealth Citizenship. Citizens of the third category are also subjects to immigration controls and moreover the limits of stay and other work and marriage regulations. The 2002 Act brought additional requirements on granting citizenship, apart from a minimum of a legal five-year, stay such as good

character, sound mind, ceremony, oath, and language proficiency; these came into effect in 2007.²⁸

Every ten years, the national census on ethnicity, national identity, languages and religion is published in Britain. The last one was published in 2001, with the current one taking place on March 27, 2011, however the data had not been released at the time of writing this thesis. In the questionnaire for the 2011 census, there were introduced 20 single ethnic group categories and 5 combined ones. The 2001 census also showed different classification of ethnic groups in Scotland and Northern Ireland from the rest of the United Kingdom. This non-uniformity is caused by the fact that each of these areas requires different needs for information. This issue is also a question of terminology – e.g. in 2006 census in Scotland, the term “white” was substituted by the term “European” and for the term “black”, “African” or “Caribbean” was used. The census questionnaire also gives the opportunity to the respondents to express their opinions on ethnic terminology. As for national identity, there are seven options with the possibility to tick multiple answers. Overall British national identity is accompanied by English, Welsh, Scottish, Northern Irish, Irish and others independently from ethnic groups. Further parts of the questionnaire focus on religion and languages of the population.

The 2001 ethnic census revealed that there are 4.6 million people (that makes 7.9% of population) from non-White backgrounds living in the country. They are not evenly distributed; but rather tend to be gathered in the large urban areas. One whole half of the minorities is made up by Asian or Asian British ethnicity (Bangladeshi, Pakistani, Indian) with Indians being the most numerous ethnic group altogether. Black Caribbean, Black African and Other Black minority accounted for the other quarter of non-White population. 15% of the ethnic population were from mixed-ethnic group. White Irish people take up to 1% of the population of the United Kingdom. Ethnic diversity in the United Kingdom grew considerably between 1991 and 2001 – increasing 53% (from 3.0 million to 4.6 million). As for the geographic distribution, the census has shown that 45% of non-White people live in London which comprises 29% of inhabitants of London. Also, the minorities are much more distributed in England (where they account for 9% of population) than in Scotland and Wales (where they make up 2% in each of them) and 1% in Northern Ireland. Some other interesting facts that the census has revealed: 2% of all marriages are inter-ethnic. Asians tend to have the largest households (Bangladeshi families – 4.5

people, Pakistani – 4.1 people and Indian household – 3.3 people). The smallest households were, on the other hand, those of White Irish. Figures of religion were not surprising – around 40 million people claimed themselves White Christians (that is almost 7 in 10). Other numerous religious groups were Pakistani Muslims, Indian Hindus, Indian Sikhs, Bangladeshi Muslims and White Jews. As for national identity, people of non-White background tended to claim their nationality as British rather than English, Scottish or Welsh, while White UK citizens tended to claim themselves English. The census also revealed the figures for the school attainment and grades of ethnic minorities compared to the Whites. Chinese pupils were the ones most likely to achieve the best results on the GCSE among the non-White population, followed by Indian children. The lowest GCSE achievements were found in Black Caribbean pupils. Within each ethnic group, girls tend to achieve better results than boys. Black Caribbean boys were also the most numerous ethnic group to get permanently excluded from school. The rate was three times higher than the one for White pupils. People of Black Caribbean, Other Black, Bangladeshi and Pakistani ethnic groups were less likely to have the same degree of qualifications than Whites. The White Irish, Chinese and Indians were most likely to have a degree. Without any qualifications remain 19% of White Irish, 20% of Chinese and 18% Indians, compared to 16% of the White British with no qualifications. The ethnic groups with the highest rate of non-qualified people were Pakistanis and Bangladeshis. Forty-eight percent of Bangladeshi women and 40% of Bangladeshi men had no qualifications. The rate was a bit lower for Pakistanis – 40% of Pakistani women and 28% of Pakistani men did not have any qualifications. Also the situation at the labour market is quite unfavourable for people from non-White backgrounds. With the exception of the Indian men, who had the same figures of unemployment as White men (7%). On the other hand, the highest unemployment was among Bangladeshi and Mixed ethnic background. The highest rate of self-employment was found among Pakistanis and Chinese people. The census also shows that particular ethnic groups are concentrated in different industrial branches. While distribution, hotel and restaurant occupations are the most common for Bangladeshi and Chinese, Pakistani men are the most commonly working in transport and communication industry. The construction industry was the most typical among White Irish men. As for the professional occupations, Indian, Chinese, White Irish and other non-white ethnic minorities were the most commonly employed there. Last but not least, the census

spoke about the victims of crime and the ethnic minorities. It was found that most at risk are mixed-race and Asian people. The risk of being a victim of a crime was overall higher for people of ethnic minority background than for the Whites.²⁹

According to the National Statistics Online,³⁰ 567, 000 people arrived in the UK to live for more than 12 months in 2009: 83% of them were Non-British citizens, and EU nationals accounted for about a quarter of the whole figure of immigrants. People who arrived in the UK for work-related reasons made up the lowest number ever since the EU was enlarged in 2004 with the countries of Central Europe (it dropped from 220,000 in 2008 to 193,000).

Britain has chosen an ethnically tolerant approach towards its multiculturalism. The state leaves the minorities alone, lets them do their thing and even supports their diversity. There are very strict anti-discrimination laws to ensure ethnic and racial equality. Thus Britain nowadays is a multicultural, multiethnic and multifaith country. In the past, very little was done to actually integrate the immigrants into the “traditional” British society. However, recently the government has introduced free English language courses for newly arrived immigrants and also a “Britishness” test that citizens-to-be will have to pass in order to gain citizenship.³¹

The system of tolerating and supporting each ethnic minority in their own lifestyle worked quite well apart from minor riots in Oldham, Burnley and Bradford in 2001, until July 7, 2005, when the Muslim extremists attacked the London Underground. Also, at the time of writing this thesis, the riots started in London, Birmingham and other English cities. It is still not very clear to which extent this was based on the racial background, but suddenly it is clear that the “ghetto culture” is no longer acceptable and it is inevitable to make sure the immigrants assimilate at least to some degree into the mainstream culture. The term “mainstream culture” is also quite relative and can mean different things to different people. It is important to realise that culture includes shared values, history, language, traditions, habits and ideas by a community. Moreover it includes also the way of dressing, religion, traditional music, art and many other things that are shared by the certain group of people. In the typical multicultural societies is therefore problematic to define the mainstream culture, also called the core culture. What actually is British culture? British values? British national identity? Well, the history and the origin of the nation, Anglo-Saxon traditions and predominantly Christian faith are the pillars of the British culture. However, the question of religion is quite problematic, minority cultures

should have the freedom to keep whichever religion they like unless its beliefs somehow threaten the society (such as the terrorist attacks stemming from the religious fanaticism) or discriminate against either other ethnic groups or for example women – which is not tolerated by the British society. Nonetheless, the history, origin and old traditions of the nation should be explicitly presented to all immigrants. The issue of shared values is also quite problematic mainly due to the fact that over the course of time and the societies getting more and more tolerant and actively embracing diversities, the values also changed considerably. Society's attitude toward getting a divorce, single parenting, professional women and homosexuality has become more tolerant. As Lagrain (2007) concludes: "The answer is that society's values are based on liberal democracy and reflected in laws that can be changed only through peaceful negotiation and compromise".³²

The other interesting topic is the language. Obviously, it is desirable that all immigrants learn the official language of the country they are coming into. But there is definitely no reason why they should completely abandon their native language or be somehow persecuted for using at school when talking to the peers. Also, accepting other languages to be spoken is not a threat towards the national identity; there are countries with multiple official languages – such as Canada with French and English, or Switzerland with even four official languages.

I think the greatest problem considering assimilation into the core culture is connected with the phenomenon of the tacit knowledge that was introduced by Sternberg (1998), a psychologist who focused his studies on the construct of tacit knowledge and how it can influence education of immigrants. The example of lack of the tacit knowledge might be e.g. the greetings of authorities (at school and other institutions) for Spanish, Latinos and even Czech or Slovak people. In those mentioned countries, the rule is to greet the authorities with saying: "Buenos días/buenas tardes" in Spanish and "Dobrý den" in Czech, literally meaning "Good day". In English, it is considered normal to greet your teacher or any authority with simple "Hello/Hi" that is translated into Spanish/Czech as "Hola/Ahoj" and thus unacceptable to use when talking to authorities. A very similar example is that Czech/Slovak and also Spanish and other cultures differentiate between being on first-name terms and on formal terms with people. The formal addressing "vy/usted" is used for authorities and people we meet for the first time in Czech/Spanish while for close people, friends and family "ty/tu" is used. In English it is common to address almost everybody by

first names and there are not any special pronouns or verb forms expressing formality. On the other hand when English speakers want to sound very polite, there are certain ways of addressing, such as: “Sir, Madame” and other polite phrases.

This tacit knowledge is part of our upbringing, it is not explicitly taught and it is learnt in everyday life, situations and experiencing the culture we live in. Sternberg (1998) also found out that the tacit knowledge can be taught when made explicit. He differentiates three kinds of tacit knowledge: tacit knowledge about interacting with oneself, about interacting with others and interacting with tasks.

On basis of providing immigrant children and adults with the tacit knowledge of British core culture as well as the knowledge about the system of government, social programmes such as healthcare, education, welfare and the laws of the country are supposed to be taught at the schools. For the same purpose the Britishness test was introduced as already mentioned above, but has not been a particular success and has even been rather ridiculed.

As for the current situation, Legrain (2007) criticizes British multiculturalism on the basis of the fact that group rights have primacy over individual ones. In this way, the society is divided into rather separate sub-nations and its members might have problems to push through their individual identity. Also, Legrain (2007) warns against the tendency towards segregation and isolation of immigrant groups that might lead to their hostility and resentment. Another worry is that multiculturalism can become a harmful cultural relativism – everything is acceptable and equally valid, so the shared values are needed.³³

On the other hand, after 7 July, 2005 bombing, there was a poll on multiculturalism in Britain conducted by the BBC. “Sixty-two percent of respondents agreed that multiculturalism had made Britain a better place to live. It also found that Muslim respondents were more enthusiastic than others in agreeing that new immigrants ought to learn English and pledge primary loyalty to Britain.”³⁴

2. Multicultural Education

Multicultural education is a movement that was established to ensure all students have equal opportunities in their schooling. Its idea is based on the presumption that the schools use an Anglocentric curriculum in the USA that emasculates students of colour due to the absence of their cultural heritage in the curriculum and it makes them find it hard to assimilate into the school environment, so they feel alienated. Another basic presumption is that the USA is the multiethnic, multirace and multicultural society and its multiculturalism is considered to enrich the society and the nation.³⁵

Professor James A. Banks of the Russell F. Stark University and the Director of the Centre for Multicultural Education at the University of Washington, Seattle, is a specialist in social studies education and multicultural education and has written a huge number of articles and many books in the field of multicultural education. In his *Introduction to Multicultural Education* (2002) he sets the goals of multicultural education. The key goal, as he claims, is the gain of greater self-understanding by viewing one's self from the perspective of other cultures. As he points out, any individual who grows up and lives only in his native culture and background is deprived of a considerable part of the human experience, that is, understanding of one's culture and background from the perspectives of other ethnic cultures. Supposedly, when an individual learns to understand other cultures, their respect and tolerance would follow. Another important goal of multicultural education is providing the students with the alternatives of various cultures and ethnicities. A strictly Anglocentric curriculum is not harmful only to the students of colour, who do not feel any connection to the school, but also to the Anglo students who are deprived of learning about other cultures, religions and traditions. A significant goal is to provide the students with the knowledge, skills and attitudes necessary for living in their own culture, how to function in the mainstream American culture and how to behave around people from other ethnic minorities. One of those skills is definitely considered the mastering of proper English. Thus, for example African Americans should be able to use the standard English alongside the Black English dialect also known as Ebonics (created from the words ebony and phonics). It is connected with another goal that wants to ensure the feeling of alienation or even discrimination that

some students of ethnic minorities might experience at school is eliminated. It was found that an individual is able to embrace more than one culture and the fact that the society enables them to keep their native culture together with assimilation to the new one makes the whole process much easier. In the opposite case, forced dropping of native culture might lead to the “self-alienation” and the identity loss. Even highly assimilated individuals into the mainstream Anglo culture might experience difficulties – being discriminated on the bases of their skin colour or being rejected by their ethnic community for dropping their common values in order to become more Anglo. And the last, but not the least, goal is to help students to learn to read, write and master math skills. By using multiethnic reading and other materials makes it much easier for students of minority ethnic backgrounds to connect to and to get motivation for further learning. The content that students experience in everyday life makes their learning more meaningful for them and that is considered crucial by many theoreticians.³⁶

However, there have been many multicultural debates questioning the meaning and the necessity of multicultural education. Several harmful misconceptions have been perpetuated in the theory and practise of the multicultural education. One of them was the statement that multicultural education is for other marginalized groups, such as African Americans, Latinos, the poor, women and others. As was already explained above, multicultural education is beneficiary not only for the minority groups but also for the White Anglos, due to the diversity and the possibilities various cultures represent. Moreover it is crucial for students to learn how to function in pluralistic American society. Unfortunately, in the eyes of the public, some administrators and even teachers, multicultural education is still considered the program for the others. Mainly White schools do not realize that the fact they do not have to deal with the high number of ethnic minority students does not mean that there is no necessity for multicultural education. Another popular misconception is that multicultural education is against Western civilisation. The important thing to realise is that the idea of multicultural education grew out of the Western democratic ideals such as freedom, justice and equality and that it is trying to expand the ideals that were set at the birth of the nation. The multiculturalists believe, too, that the information about the social condition and the experience of individual is essential in order to gain a valid knowledge. Some of the critics worry that multicultural education would divide the nation. The point is that the nation is

hardly united on any other level than politically. That is why multicultural education was designed to unify the divided nation and it supports the national motto: “E pluribus unum”, which means “out of many, one”. In the past, the idea of unifying the nation was mainly based on the wrong assumption to make other ethnic minorities assimilate into the core culture. Having found out that this approach only led to alienation of the individuals and low attainment of the students at schools, the multicultural educators suggested that a unified nation is the goal but this goal has to be negotiated, discussed and reconstructed to embrace its diversity.³⁷ “The reformulation of the unum must be a process and must involve the participation by diverse groups within the nation, such as people of colour, women, straights, gays, the powerful, the powerless, the young, the old. The reformulation of the unum must also involve power sharing and participation by people from many different cultural communities. They must discuss, debate, share power, experience equal status, and reach beyond their cultural and ethnic borders in order to create a common civic culture that reflects and contributes to the well-being of all. This common civic culture will extend beyond the cultural borders of each group and constitute a civic borderland culture.”³⁸

2.1 The Historical Development of Multicultural Education in the USA

The multicultural education in the USA grew out of the Civil Rights Movement during the 1960s. The overall goal of the Civil Right Movement was to gain equality in education, employment, public accommodation, housing and other spheres of life.

It originated as the African American movement that was trying to outlaw discrimination against people of colour and their segregation. The idea of segregation stemmed from the doctrine “separate but equal”. In 1892, Homer Plessy, who was one-eighth black and seven-eighths white, rode a White car of the train in Louisiana. Being caught violating the law, he was sentenced to jail. Plessy accused the state law of Louisiana of violating the Thirteenth and the Fourteenth Amendments of the US constitution. However, the process took four years, and became known as the Plessy vs. Fergusson case. The court did not find any difference between the Black and White train cars and rejected Plessy’s arguments. As a result, segregation was not prohibited until the 1954-case known as Brown vs. Board of Education. Oliver Brown was a church pastor whose daughter was about to enter the primary school.

Since she was black, she was supposed to attend the nearest black school, which was, unfortunately, quite far even by public transportation. But there was a white school just about six blocks away from her home. Obviously, Brown asked the court to allow his daughter to attend the nearer school. The case of Brown overturned the decision of the judge Ferguson with the process versus Plessy and the segregation of the public schools was claimed unconstitutional. Civil Rights Movements of African Americans later organized several non-violent protests – such as the Montgomery Bus Boycott (1955-1956), or the “sit-ins” (Greensboro Sit-In, 1960) that finally led to the passing of the Civil Rights Act in 1964 that sanctioned segregation and any kind of discrimination on the bases of race, colour of skin and ethnicity, and the further Voting Rights Act (1965) that restored federal rights to vote.

However, African Americans were not the only ethnic group to demand their equal rights. In the late 1960s and 1970s, women again started to ask for their rights and their equal place in the society, in education and employment. “The women’s rights movement articulated and publicized how discrimination and institutionalized sexism limited the opportunities of women and adversely affected the nation. The leaders of this movement, such as Betty Friedan and Gloria Steinem, demanded that political, social, economic, and educational institution act to eliminate sex discrimination and to provide opportunities for women to actualize their talents and realize their ambitions.”³⁹

During the 1970s other discriminated groups of people announced their demand for equality and human rights. Thus disabled people, seniors and gays and lesbians all made changes in laws and institutions.

What all these minority groups had in common was that they started to ask for the reflection of their human experience, their culture, history, habits and traditions also in the educational curricula. Ethnic minorities asked for more black and brown teaching staff to be hired in order to provide role models for their children. Consequently, the feminists wanted to increase the number of administrative staff in educational institutions, since they pointed out that the majority of non-teaching staff at schools were men. Feminists also encouraged the schools to review the textbooks and criticized the invisibility of female element in them. History books were full of military history and politics, fields dominated by men, while the emphasis on social and family history and household chores were lacking behind. The first changes toward equal schooling were quite shallow, focusing mainly on holidays, celebrations

and tradition of one particular ethnic group within a particular institution, rather than thoughtful developing of the new structures with the national educational system.⁴⁰

No sooner than in the 1980s the education activists realised that it is necessary to modify the whole educational system than just adding special notes or reading about famous men and women of colour. One of the pioneers on the multicultural education field was the already mentioned Professor James A. Banks who for the first time formulated the idea of multicultural education as the educational equality. "According to Banks, in order to maintain a "multicultural school environment," all aspects of the school had to be examined and transformed, including policies, teachers' attitudes, instructional materials, assessment methods, counselling, and teaching styles (1981; 1989)."⁴¹ Scholars such as Carl Grant, Christine Sleeter, Geneva Gay and Sonia Nieto built on Bank's findings and further developed the frameworks of multicultural education, examining teaching approaches towards ethnic minorities, classroom environment, students' attainment at schools, standardized tests, discrimination of staff hiring etc. It was increasingly clear how the education system was not sufficient to provide the equal opportunities to all students. The school did not prepare the white and mainstream pupils for the cultural awareness and for life in the pluralistic society, while marginalized groups were at risk due to the discrimination and oppression by the institution or the curriculum. Thus the focus of multiculturalist educators was pointed towards further deconstruction of traditional teaching models and building on a foundation of social justice. "Joel Spring, Peter McLaren, Henry Giroux, and others contributed to a new body of critical sociocultural criticism of educational institutions within the context of larger societal and global dimensions of power, privilege, and economics, and the intersections of these."⁴²

Professor Banks (2004) speaks about three phases of multicultural education in the USA. The first phase being ethnic studies – when the educators with specialisation in the culture and history of various ethnic groups started to incorporate ethnic and culture information into the curriculum. The second phase is called Multiethnic education and during this phase the educators started to realise that simply adding ethnic and cultural information into the curriculum does not provide the students with equal opportunities and treatment at school. Thus the aim of the Multiethnic education was to bring further changes in the structure of the schooling system to increase educational equality. The third phase is connected with other

marginalized groups such as women, gays and lesbians and disabled people who also demanded their experience and situation to be incorporated into the structure of the schools. The fourth and the ongoing phase is the development of theory and research. However, each of the above-mentioned phases are still current, but the last one is the most prominent nowadays. Banks (2004) claims the period of thirty years (1960 - 1990) to be one of the most productive research periods for multiethnic studies. The programs and the content of multiethnic education were included into teacher education courses as early as 1977 by the issuance of the *Standards for the Accreditation of Teacher Education* by the National Council for Accreditation of Teacher Education.⁴³

An important debate between the multiculturalists and western empirists concerned the knowledge construction process. While empirists claimed knowledge to be objective and neutral and its principals universal, the multiculturalists maintain that knowledge is both objective and subjective. "Multicultural scholars maintain that knowledge reflects the social, cultural, and power positions of people within society, and that it is valid only when it comes from an acknowledgement of the knower's specific position in any context, one always defined by gender, class, and other variables."⁴⁴ J.A. Banks developed four approaches how to integrate ethnicity into the curriculum of elementary and high schools and how to teach students about ethnic groups. In the *contributions* approach the focus is put on incorporating heroes, holidays and culture elements of various ethnic minorities. The principle of the *additive* approach is to add content, themes, and perspectives to the curriculum, but its structure is not being changed. The *Transformation* approach, on the other hand, changes the curriculum in order to enable students to experience and view the concepts, events and themes from different points of view of ethnic groups. This approach is supposed to help students to realize how knowledge is constructed. The last approach is called *the social action* approach and it stems from the *transformation* approach, with the difference that students themselves take decisions on social issues and solve them.⁴⁵

It is necessary to take into account the historical perspective of multicultural education, to understand the intergroup education movements of the 1940s and 1950s and why they failed, how the early ethnic theoreticians such as Woodson, W.E.B. DuBois, Wesley and Franklin continued the research in the field quietly till in the 1960s the new movement began.⁴⁶

Ladson-Billings (in Banks, 2004) has described the current trends in multiculturalism. The possibilities for multiculturalism and multicultural education within the current society are endless. The present day multicultural methodology has access to more suitable and effective teaching strategies, such as narrative inquiry, counterstories, historical ethnographies and autobiographies. One of the most significant trends in the multicultural education is globalisation. Due to technology, the Western ideas of the life standards, aesthetics and civilisation are broadcasted via television, internet and radio to all the corners of the world. The values of the Western world and the consumer society are being spread worldwide. As a result, various ethnic groups, regardless of the country of their current residence cohere, e.g. the Muslims around the world stick together in opposition to other groups in an attempt to keep their traditions and their way of life alive. People are migrating freely and many predominantly White countries in the past are now facing the problem of incorporating ethnic minorities into their society and adopting approaches to multicultural education. "Multicultural education faces pressure from forces of school reform and standardization on one end of the spectrum and the complexities and changes occasioned by globalization on the other."⁴⁶ Currently, there is a wide gap between the theory and praxis of the multicultural education. As Ladson-Billings point out, the future of the multicultural education must be more generative. Both the teachers and pupils should be open to innovation and new ways of thinking of human diversity. The new direction of the multicultural education should be presented in each epoch.⁴⁷

2.2 The History of Multicultural Education in the UK

The United Kingdom has always been a multinational society. Apart from the visible minorities, such as Caribbean and Indian immigrants, the country itself consists of four different regions (England, Scotland, Wales and Northern Ireland). Scotland and Northern Ireland have different education systems and Wales is officially bilingual. As already mentioned in the first chapter, the main immigration wave came in the post-war period and multiculturalism gained new importance.

According to Figueroa (in Banks, 2004) there were several different approaches towards multicultural education with different notions of national identity, how to deal with the immigrants, the racial questions, values and the action needed.

Obviously, the terminology varied as well. Thus into education entered the terms such as *laissez-faire*, immigrant education, assimilationism, integrationism, multiculturalism and pluralism, Black studies, antiracism, multicultural antiracism, colour-blind education, compensatory education, education for the disadvantaged, ethnic minority education, multiracial education, multiethnic education, intercultural education and education for all.⁴⁸

Laissez-Faire was an approach preferred in the post-war era in Britain. It was based on the principle of the colour-blind law, on the assumption that the presence of the immigrant does not require any special arrangements: neither in the society, nor in education. The common belief was to do good by doing little or that everything will sort itself out. Since no attention was paid to the racial issues, the notion of the superior culture emerged which led to the discriminatory practises. The end of the *laissez-faire* era is considered the year 1965, when the *Immigration from the Commonwealth*, a “white paper” was issued. After that the boom of the policies on education for immigrants (until that time the notion of immigrant was “coloured resident”) began. In 1963, Sir Edward Boyle, the Minister of Education of the day, rejected segregation between native and immigrant schools. However, even in 1969, the notion of assimilation of immigrants still was that they should fully adopt to the mainstream British society that was considered somehow superior. The immigrants were supposed to totally accept British culture without any kind of security of being accepted by the British society.⁴⁹

In 1963, the “dispersal rule” was introduced by Edward Boyle, after white parents of primary school children in Southall, West London protested against immigrant pupils’ presence at the school, when one of the schools was made up by 60% of immigrants, mostly Indians and Pakistanis. The House of Commons decided to provide support to the Local Education Authorities in order to make sure none of the schools was considered as an “immigrant one” and that the percentage of the immigrant children per school would not exceed 30%. In 1957 the first teacher specifically for immigrants was appointed.⁵⁰

The first publication on educating immigrants in Britain was published immediately afterwards by the Ministry of Education and was called *English for Immigrants*. It considered English language and literature to be the corner stone of English culture and thus a key subject in the education of immigrants and it took the assimilationist approach, assuming that the segregation and withdrawal of non-

English proficient immigrants from the classes or placing them in special classes would help the eventual integration. It was not met with great enthusiasm neither from the immigrant parents nor the parents of white non-immigrant children, since the parents of immigrants wanted their children to preserve also their native culture and language and the white parents were afraid of their children not making enough progress due to the delays caused by immigrant children.⁵¹

The progress from the assimilation towards integration started as early as 1966, when the Home Secretary, Roy Jenkins, characterised immigration “not as a flattening process of assimilation but as equal opportunity, accompanied by cultural diversity, in an atmosphere of mutual tolerance.” (Jenkins, 1966 in Banks, 2004)⁵² This basically meant that the incoming ethnic groups gained some recognition and respect and were allowed to keep some distinctiveness along adapting the mainstream culture of the United Kingdom. Starting in 1960s, seminars, courses and workshops for the teachers of immigrants emerged.⁵³

American Civil Rights leaders visited Britain at this time: In 1964, Martin Luther King, Jr. visited Britain, followed by Malcolm X the year after and Stokely Carmichael in 1967. Their visits, plus the dissatisfaction of Afro-Caribbean immigrants with the education provided to their children and the riots of 1958 all led to the development of multicultural and later antiracist education. The teachers at school still considered learning English as the major priority, however they highlighted some other issues neglected so far, such as underachievement of immigrant children, difficulties with finding self-identity and racial discrimination. The preservation of minority cultures, however, was not considered important and issues as prejudices and discrimination at schools were not to be discussed. Not until the 1970s did the multicultural education become prominent, thanks to media, conferences and publications. “A 1972 Schools Council pamphlet distinguished between the needs in multiracial classrooms and the needs of all children in all schools to help them understand that Britain had become a multiracial and multicultural society.”⁵⁴ Even though the majority of parents were satisfied with the education of their children, there was a great demand for more role models for immigrant children – for minority ethnic teachers and some ethnic groups were asking for enabling their children to have education of their native language or religion.⁵⁵

In 1981 the School Council Report was issued, rejecting assimilationism for cultural pluralism and substituting the term “immigrants” by “racial minority” or

“minority ethnic group”. “The objectives of multicultural education included knowledge of the main cultures in Britain, acceptance of the principles of equal rights and justice, recognition that prejudice and discrimination are widespread in Britain and are damaging to the rejected group, acknowledgment of the possibility of developing multiple loyalties, and the development of a positive self-image, mother-tongue skills, and English language skills.”⁵⁶ The year 1981 was significant for the development in multicultural education also in other ways – from October, the regular BBC series on multicultural education were broadcast, since until the early 1980s, the gap between the theory and practise was still quite wide. The TV series focused on teaching children with “special needs”, teaching English as a second language and bringing the global perspective for the pupils. Another important event was the issuance of the Rampton report the same year that referred to the underachievement of West Indian children, as representatives of ethnic minorities generally failing in the British education system. The reason for their failure was stated as intentional and unintentional racism and the lack of multicultural approach at school. Rampton suggested that all the Local Educational Authorities should provide a multicultural education adviser .⁵⁷

In 1985, the famous Swann report was published, stating that the then approach towards multicultural education was not efficient and was targeting only immigrant schools. Swan took the standpoint of pluralism and education for all – not only for immigrant children, but for all of them to understand and embrace cultural and ethnic diversity and combat stereotypes and racial prejudices to enhance the notion of equality and justice and remove all the practices that would work against any ethnic group from the education system. As a result, 80 out of 115 schools had adopted antiracist and multicultural policies by the end of 1980s.⁵⁸

In the opposition to multicultural education was so-called antiracist education. As Mullard (1984, in Banks 2010) stated, there are four different types of education that were prevailing in different eras – 1. Immigrant education (1950s and 1960s), 2. multiracial (1960s and early 1970s), 3. multiethnic education (late 1970s) and 4. multicultural (late 1970s and 1980s). He claimed all these four approaches to be racist, the first two supposedly being focused on “race as a structural phenomenon” while the following two focused on “race as a cultural phenomenon”. “Immigrant education was assimilationist, multiracial education was integrationist, multiethnic and multicultural education were pluralist.”⁵⁹ He supported antiracist education that

grew out of the Black experience and its idea was justice and the struggle against racism. Mullard put antiracist education in opposition to the multicultural education, arguing that while multiculturalism focuses on assimilating various cultures into the mainstream one; the antiracist education, on the other hand, saw the white male middle-class culture as dominant and thus racist and discriminatory towards less numerous ethnic groups. The idea was to restructure the cultural system - not to submit to the mainstream one. However, during the 1980s the antiracist education was becoming opposed by academic and public figures as well as most of the media. However, Figueroa (1991,2004) suggests that each of these two approaches are needed for education in Britain.⁶⁰

The late 1980s and further 1990s can be characterized in terms of further development of the teacher multicultural and antiracist education. Two important institutions were established – the Teacher Training Agency and OFSTED (Office for Standards in Education) together with Her Majesty's Chief Inspector of Schools. The milestone of the late 1990s was the issuance of the Macpherson Report in 1999 provoked by the campaigns led by the parents of the murdered Stephen Lawrence in 1993. Stephen was stabbed to death when waiting for the bus at the bus station. Even though five suspects were taken into custody, no trial held with any of them. The murder motif was claimed to be of racial background and the whole case became the starting point of pointing at the institutional racism in Britain first directed at the Metropolitan Police Service and later spread to other institutions, including educational ones. The institutional racism proves itself in thoughtlessness, racial stereotyping, prejudice and ignorance. Macpherson (1999) criticised the curriculum as well, for not being able to address the needs of multiethnic pupils and the “number of exclusions from school were apparently disproportionate to the ethnic mix of the pupils.”⁶¹ Seventy recommendations were set by Macpherson (1999), three of them particularly aimed at the schools: the National Curriculum should be aimed at “valuing cultural diversity and preventing racism”, local authorities should “implement strategies in the schools to prevent racism”, and local Government should find strategies for promoting cultural diversity and its appreciation.⁶² The Race Relation Act that followed the year after the famous Macpherson Report eliminated the shortcomings of the last Act (published in 1976).⁶³

One of the recent improvements as for the education curriculum was the introduction of the citizenship education for the secondary and primary schools in

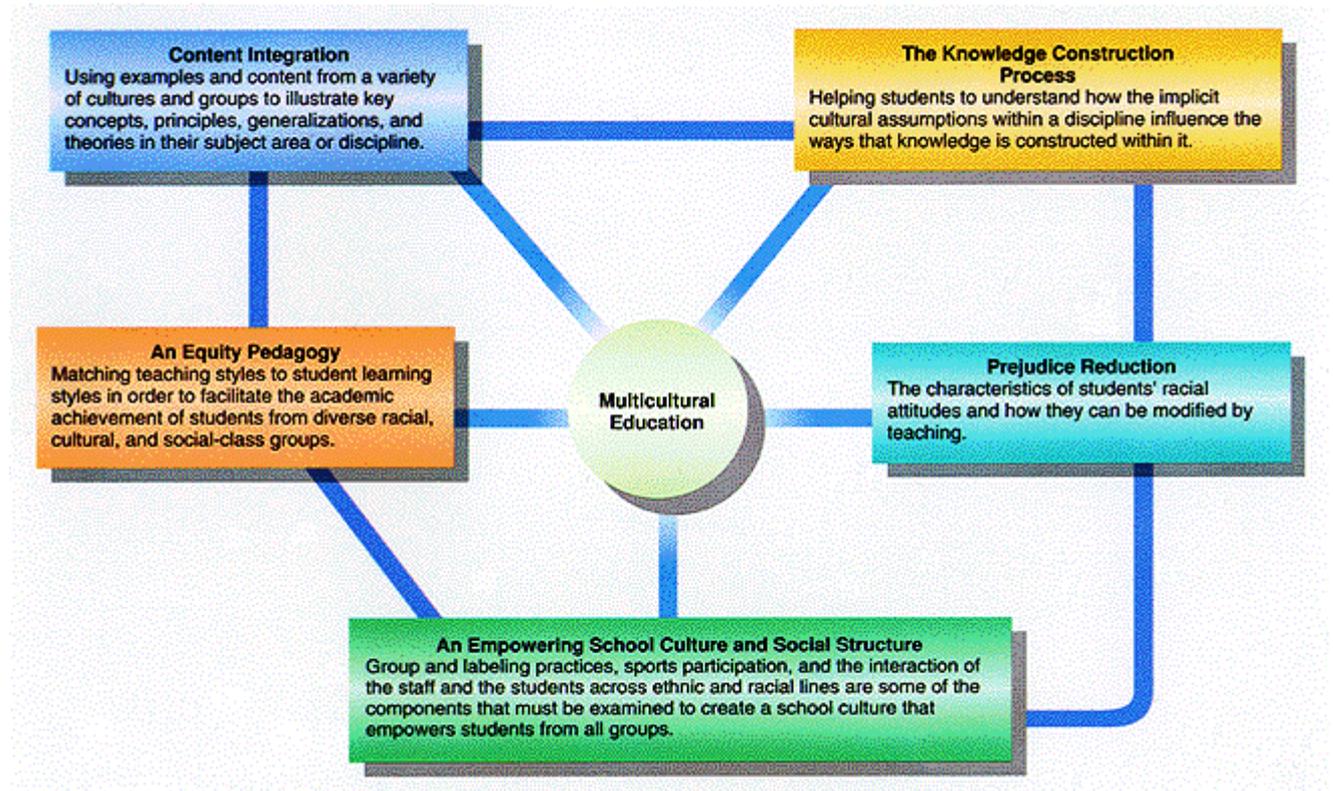
2002. The matter of this subject should be to teach students about democracy, tolerance, cultural diversity and the global community. Truly antiracist issues are not explicitly addressed; however citizenship education represents many opportunities for incorporating multicultural and antiracist education.⁶⁴

“There have been various constant or recurring themes through the decades; visible minorities seen as problematic, a stress on English language, an assimilationist tendency, integration counterposed to segregation, the assumption of a unitary British way of life, poor educational achievement and exclusion of African Caribbean boys and some other minorities, a paucity of multicultural antiracist education and of multicultural antiracist teacher education, often general rather than targeted approaches, often a discounting of racism, and a “twin-track” approach stressing immigration controls but also promoting democratic values and developing antiracist, egalitarian, and human rights legislation.”⁶⁵

For the future progress it is important to build such a national identity that would fully embrace its diversity and would be based on the “shared experiences”. Further multicultural education training of the teachers and specifications in the curriculum to provide fair and tolerant learning environment is essential. Figueroa (2004, in Banks 2004) claims that the bases of successful multicultural education are its broad approach in terms of social, economic and individual growth.⁶⁶

2.3 The Dimensions of Multicultural Education

Banks (2002) introduces his division of the multicultural education into the five dimensions:



These dimensions were defined by Banks in order to make sure all the teachers understand the concept of multicultural education. The reactions of some of the supposedly-qualified teachers, considering the multicultural education mainly for teaching humanities and arts, and not important for example in maths – since math is always math regardless the ethnic background of the students – led Banks to the establishment of these dimensions.⁶⁷

The first of the dimensions is content integration; it is the principle on which most of the public primarily understands the term “multicultural education”. That is why a large number of science teachers might feel that it does not concern them. The only way how some multicultural content might be integrated into the science subjects could be adding some biographies of famous scientist and personalities of ethnic minority background. Obviously, that does not have much to do with the subject matter itself. The other dimensions of the multicultural education allow much more possibilities for integrating multiethnic content even to the science classes.⁶⁸

The second dimension is the knowledge construction process. It is important to show the students how the knowledge is constructed and distorted by race, ethnicity and gender by both the society and individuals. There were numerous studies published in the field, one of the most influential being the study by Code (1991) who found out that knowledge is both subjective and objective, and he described how race and gender influence the knowledge construction. It is very important for all students to realize what the aspects that create their gained knowledge are and how all the information we receive can be questioned and relativized.⁶⁹

The third dimension is prejudice reduction. Social scientists have been analyzing the nature of racial attitudes of children since the 1960s. It was found that African-American, Mexican American and White children are aware of racial differences by the age of four and that their preferences are biased towards the Whites. Banks (2002) further suggests that these attitudes can be positively changed when “realistic images of ethnic and racial groups are included in teaching materials in a consistent, natural, and integrated fashion.”⁷⁰ Also the interactive learning methods that focus on each ethnic group and enable them to express their opinions or racially-mixed group work, have positive outcomes regarding prejudice reduction.⁷¹

The fourth dimension is so-called equity pedagogy and puts an emphasis on the teachers’ ability to understand and correctly interpret the behaviour and attitude of the pupils of different racial backgrounds to provide equal education opportunities for all of them. Research shows that when the teacher incorporates learning styles of the students’ native culture, it makes it more comfortable and easier for them to positively respond.⁷²

The last, but not least, dimension is an empowering school culture and social structure. “An empowering school culture and social structure describes the process of restructuring the culture and organization of the school so that students from diverse racial, ethnic, and social-class groups will experience educational equality and empowerment. This dimension of multicultural education involves conceptualizing the school as a unit of change and making structural changes within the school environment so that students from all social-class, racial, ethnic, and gender groups will have an equal opportunity for success.”⁷³

3. USA: John Marshall High School , Los Angeles, California

3.1 History and General Facts

John Marshall High School is located about eight miles north of Downtown Los Angeles at 3939 Tracy Street, in the Los Feliz area, and together with another sixty-seven high schools is operated by the Los Angeles Unified School District.

The school's enrollment was 4 404 students in 2007⁷⁴, but it dropped to 3 479 in the school year 2009/2010. It comprises grades from 9 to12, and has 189 certified teachers.⁷⁵ According to the information flyer which I was given at the school in 2008, there were approximately 1, 058 students considered limited English proficient and 72% of all students use another language at their homes. The students' ethnic composition was: Native American – 0.3 %; Asian 5.8 %; Filipino 9.3 %; Pacific Islander 0.1 %; African-American 2.4 %; Hispanic 71%; White 11.1 %. These data however apply for 2006/2007. The California School Guide published on Los Angeles Times webpage showed the ethnic composition for John Marshall High in 2007/2008: 68.1% were Latinos, 16.6% Asian, White accounted for 11.6%, 2.2% were Black and the rest is further not specified and made up 1.4%.⁷⁶

John Marshall High School was opened on January 26, 1931, enrolling around 1, 200 students and 48 teachers. The first principal was Joseph Sniffen, the first vice-principals were Hugh Boyd and Geraldine Keith. In their honor the football field (Mr. Boyd) and the library (Ms. Keith) were named. The name for the school was chosen in honor of John Marshall, Chief Justice of the United States Supreme Court from 1801 to 1835 and the principal author of the American system of constitutional law. The school motto is "Veritas Vincit / Truth Conquers" and the school official seal pictures the scales of justice with the inscription Veritas Vincit and an open book in front of the scales. The moonlight blue of midnight and the sunlight blue of dawn were picked to be the official colors, because blue is considered to be the color of truth. The Alma Mater, the official school song, was composed by two students – John Montapert and Henry Suykida in 1939. The mascot of the school is Johnny Barrister, therefore the students are sometimes called the "Barristers". John Marshall High School was titled Honorable Mention Finalist in the College Board 2005 Inspiration Awards and is accredited by the Western Association of Schools and Colleges.⁷⁷

3.2 System of Education and Policy⁷⁸

In order to receive the high school diploma, students at John Marshall High School are required to acquire 230 credits in various subjects, pass the California High School Exit Exam and complete 20 hours of community service and a senior portfolio. The students receive 5 credits in each class per semester, no matter what grade they achieve, they only need to pass. The class takes approximately an hour (sometimes 64 minutes, sometimes 68 minutes) and the semester is four months long. They need to get 40 credits in English, 20 in math, 20 in history, 5 in economics, 5 in US government, 20 in physical education, 10 in fine arts, 10 in mechanical arts (now mostly computer), 5 in health, 5 in life skills, 10 in biology, 10 in chemistry and 70 in electives.

On top of the normal curriculum the school offers a great number of Advanced Placement and Honor classes. Advanced Placement (AP) classes are open for students who want to attempt college level study. Honor classes are for students selected according to their test scores and recommendations of the faculty.

The school also offers students the opportunity to get involved in over 30 clubs, city champion athletic squads, award-winning drama and music programs, a two-time national champion Academic Decathlon team and dozens of other activities and organizations.

To address the inequalities in education or segregation of immigrant students, the city of Los Angeles developed the "Magnet program". Magnet Schools were introduced in the 1980s throughout the USA in order to address racial segregation of students at schools. There used to be differences in ethnic composition in various areas of the US cities and thus the Magnet Schools were established to support voluntary desegregation and mixing the students from different ethnic backgrounds. At John Marshall High School, 40% of the students have to be of minority background and 60% White. Magnet programs are also usually specialized in curriculum. For gifted students interested in the college preparatory program, the school offers Gifted, Highly Gifted, and High Ability Magnet programs, which currently consist of 353 students. These students are taught to develop their analytical, independent and critical thinking skills and creative abilities that would be helpful for their later college studies.

The School for Advanced Studies (SAS) is a programme designed for students who would like to enter selective colleges and universities.

Humanitas is for students interested in studies at the University of California, the courses are thematically linked to the core curriculum of this University.

One of the most popular and LAUSD-supported programs is the Multilingual Teacher Career Academy, which prepares students to become bilingual teachers. Students receive special service learning placements at local elementary schools and community service centers working with children.

For artistically-oriented students, the school offers the Performing Arts Academy, focused on Drama, Filmmaking, Technical Theatre, Orchestra and Guitar playing. Last but not least would be the Carl Perkins Career Academy, which prepares students for different careers after the high school.

The Marking system consists of letter grades A, B, C, D and Fail in all credit classes. In order to sustain a high standard of performance in all kinds of school achievements, the students follow the “Barrister Code of Conduct”, which describes students’ responsibilities and behavior and also a dress code. Students do not have to wear any kind of uniforms, as the school claims to share with parents the responsibility of teaching the students how to dress appropriately. Students are not allowed to wear gloves (unless the temperature drops to 65 degrees of Fahrenheit or less), no kind of bandanas nor hairnets, neither hats nor caps nor other headgear can be worn in the classrooms. No items of clothing that would advertise another high school than Marshall, alcohol, tobacco, drugs, obscenities, violence, illegal activities, gangs and prison life. Also clothing revealing undergarments or the naked body is prohibited. Pants must be of proper proportions and cannot have any kind of slits. Any kind of inappropriate items of clothing can be confiscated and returned only with a parent or guardian present to pick them up.

To increase safety in the schools in California, the Los Angeles Unified School District has established a “wand” metal detector programme, which helps to find guns and metal objects that students bring to school. Randomly selected students and their backpacks and lockers are checked every day. When seeing somebody carrying a gun on the campus, it is the students’ obligation to inform the school police, a teacher or any other member of the school staff.

LAUSD also reaffirms its policy that everybody at the school should be treated equally, without any kind of teasing or taunting on the basis of race, language, color,

sex, religion, handicap, national origin, immigrant status, sexual orientation, age or political belief.

It is also in the interest of LAUSD to maintain a campus free of narcotics, drugs, alcohol and tobacco and to provide help for the students who are having problems of this kind. The student who is under the influence of any kind of drugs or alcohol can be arrested, suspended, expelled or undergo another kind of disciplinary action.

Students are not allowed to leave the campus unless they have passes issued by the Attendance office, Health office or parents/guardians. Students are also not allowed to leave the classroom during the first ten minutes of the period, except in emergencies and after the first ten minutes they can leave the class only with an authorized pass from the classroom, where the teacher indicates the name of the student, the time and the destination.

According to the Tardy and Truancy policy, the students who are tardy for the class are sent to the tardy room. At the beginning of each class, the teacher has to lock the door and sends the tardy students to the tardy room.

According to Los Angeles Municipal Code: 45, 04, any student under the age of 18, who is tardy for the class or out of the class without permission of parent/guardian or teaching staff or absent from 2 or more periods and does not bring a note from parent/guardian within the week, can get a truancy citation punishable with the fine of \$250 and hours of social service.

Students are also not allowed to use electronic devices such as a cell phone, CD player etc. during school hours, excluding the breaks and lunchtime.

In order to protect the atmosphere of fairness and trust on the campus, the Student Honor Code was designed. Violations of this code include cheating of any kind and plagiarism. Students breaking this code can be punished in a number of ways, ranging from a reducing or failing grade to exclusion from school activities such as school trips, sporting events, dances, graduation activities and so on.

Because of most students' newly-arrived immigrant status, the school also provides help for parents so they can help their children to start a successful life and career in the USA in the cooperation with the school. Parents can attend Distance-Learning English as a Second Language Class or Computer Class. Moreover the school offers "Parenting Class", which covers today's issues that concern their child's educational career. Parents are also welcome to take the "Gear up – Parents

Educating Parents” classes focusing on steps towards graduation and post-secondary education, financial aid and drug prevention.

The process of immigration and following acculturation puts the students under a lot of pressure, which usually results in a number of emotional problems. It is necessary for a student to be emotionally well balanced to be able to concentrate on school and achieve good results. For students with any kind of such problems there is a service in room 620 through Project Impact, which cooperates with a number of agencies that provide help for the students and their families in need.

3.3 ESL classes

The students who have just transferred from their home country to the USA and have limited English skills are placed into the ESL (English as a Second Language)/bilingual classes. At Marshall High School, there are three levels of ESL: 1A, 1B, 2A, 2B, 3A, 3B (according to the term) plus the fourth level which equals to English Language Arts grade 9. Even though most of the students and also the teachers speak Spanish, the only language used in the class is English.

The general school learning goals as for English classes are: to be able to understand what the words mean and to use them in the right context, where they come from and what is their intention; to be able to express oneself in writing or in discussion, ask questions and discuss what has been read.

Newly-arrived immigrants at Marshall High School have the best assumptions to acculturate quickly and successfully into the classroom environment. In all the ESL classes, as well as at the school overall population, Latinos create the most numerous ethnic community (around 70%) followed by Asian students, African American students and several Armenian students. The numbers of their enrollment vary each year. The least covered ethnic minority at Marshall High School are Pacific Islanders and Indian students, who do not enroll regularly every year and are enrolled in small numbers in general. This ethnic composition suggests that there is no possibility to use any other language than English for teaching purposes.

According to my observations, Hispanic students did not show any difficulties feeling the sense of belonging to the class; they usually act very loud and try to be the center of the teacher’s attention most of the time. These students are able to communicate with the majority of their peers in Spanish and many of them come from

a similar cultural background, therefore they often share similar life values, experiences and goals. Since they are the most numerous ethnic group, they seem to feel comfortable in this strong ethnic background. My observations agree with the assumptions of Gibson (1988), who points out that a strong ethnic background positively affects the acculturation process. At first sight it might seem that the sense of belonging into the Latino community could slow the acculturation process down, in praxis it actually helps the students to deal with the challenges together and share their experiences and motivate and compete with each other. Based on Gibson's study (1988) and terminology, Latinos undergo "accommodation and acculturation without assimilation", which means that they integrate into the new society but also keep their home country culture. This fact is evident for example during the breaks at school. Some of the teachers allow the students to listen to music. Since the classes are mostly composed of Latinos, the predominant music that is usually heard are typical Latino beats such as "Cumbia" or "Reggaeton". Another example is September the 15th when the Mexican Independence Day is celebrated. Mexicans commemorate gaining their independence in the Mexican revolution led by the revolutionary leader Miguel Hidalgo, which led thousands of Mexicans to fight for their freedom from Spain. On this day they hold huge celebrations, and usually do not go to work after partying all night long. There are carnivals, parades and markets on the streets, people wear national costumes throughout the day and in the evening they gather to claim "Viva" to the united independent Mexican States and their heroes. Mexican students refuse to do any kind of schoolwork on this day, are very anxious and not focused in the class. When they assimilate to the American culture, they adopt the national holidays of the USA, but also keep the festive days of their culture. As a result, Mexican Independence Day parties are also held in several areas of Los Angeles, for example in Huntington Park, South Gate, East Los Angeles and other typically Mexican areas.

However, there are conflicts even among the homogenous Latino community. It is also important to note, as already mentioned above, that Latinos themselves claim that there are great differences among various states of South and Central America. What unites them is mainly the Spanish language, Roman Catholicism as the prevailing religion and collective values. For example there is a tension between Mexican and Salvadorian citizens in general, not only at the school grounds. Those

conflicts are based on past rivalry in football tournaments, gang activity and mafia control.

On the other hand, Asian students behaved quieter and they neither seem to like being the center of the teacher's attention nor were they invoking any kind of conflicts. This fact can be perceived as a result of being intimidated by the American society which represents more differences for the Asian culture than for example for the Latino culture. They also tended to stick together with other Asian schoolmates and in general were hard working and high achieving students. Unlike many Hispanic students, Asians were always very polite to the teachers.

As for Armenian students, they tended to compete against Latinos for the teachers' attention. Since John Marshall High School is actually situated in an Armenian neighborhood, these students also seem to feel confident and do not suffer from any sense of identity lost. They tend to have occasional conflicts with Latinos, because Armenians feel a comparably strong ethnic background as the Latinos have. The conflicts are more a question of pride and attention than racial prejudice.

During the breaks and lunchtime, students of each ethnic background from different classes usually gather at a certain place on campus. As I have already mentioned, some ethnic communities are less tolerant than others, so fights and gang activities can occur. For this reason, there always are security guards present on the campus at all times.

The teacher not only has to face the problem of teaching students with a different tacit knowledge, but also has to create a friendly atmosphere and a cooperating collective of students from different ethnic backgrounds. In praxis, at Marshall high school, the teacher frequently uses a group work method. The groups are not created on the basis of skills or abilities, but students are selected randomly and the group composition often changes, so everybody gets a chance to cooperate with all the classmates. Group work varies mostly according to the English proficiency, or the level of the ESL class. The group work, mostly utilized in ESL classes is discussion on the books which students have had to read. Students give opinions and react on the remarks of other peers within the group led by the teacher. This way, through books and discussions students also acquire the tacit knowledge. When the students already acquire the ability to talk fluently on any topic, they are encouraged to prepare presentations in groups and show them in front of the class. Their presentation is later also evaluated by the rest of the classmates in

a discussion according to the criteria previously set by themselves with a little help from the teacher. Usually the oral and written component is evaluated. As for the oral component, voice, demeanor, eye contact and visuals are rated; in the case of the written component the students judge the outline, primary sources and bibliography.

Newly-arrived immigrant students naturally tend to express patriotism to their native country. In many cases, the children did not move to the USA voluntarily. There are numerous cases when these children actually came to the USA to live with their parents, who emigrated when their kids were little. These children spent most of their lives in their home country being brought up by other relatives and abruptly they have to get used to their birth parent, who may already have a new family in the USA, and usually both parts have to build a brand new mutual relationship. That only makes it more difficult for the child to find his identity and to feel confident both in the school and home environment. These students tend to be more at risk because their home setting issues negatively influence their school achievement. Any kind of family and home-setting problem can also result, as I observed, in problematic behaviour in class, such as making distinctive noises, crying outbursts, and demanding the teacher's attention and ignoring his reprimands. The teacher of such classes has to be very understanding and tolerant, to be aware of the difficult processes the students are undergoing, and to be very careful with drawing conclusions about the students' performance. As Martha Atwell, an ESL teacher at John Marshall High School stated as an advice for the new ESL teacher-to-be: "Be as kind and loving as you possibly can. Always look for ways to show students that you see the intelligence within them, even if they don't see it themselves."

Newly arrived immigrants do not hide their preference of their home country. I asked eight Latino students which country they preferred, their native one or the USA. All of them responded without hesitation that they preferred their country of origin. As for Asian students, the answer was the same, but these students also seem to realize that they can benefit from the new society, if they work hard. As for Armenians, their responses differed from the other ethnic groups; with the exception of missing their friends or family left at the home country, they are quite satisfied living in the USA.

3.4 ESL class and the classroom interaction

What I have observed at Marshall High School in the ESL classes can definitely be called a successful classroom environment. Based on the Losey and Kay article on Mexican American students and classroom interaction (1995)⁷⁹, the features of the successful classroom learning environment are: student's active participation in the class, involvement in the class curriculum, friendly and encouraging teacher's approach and teaching through the form of discussion rather than a lecture.

I have experienced the lowest level ESL class (1A, 1B), which I consider extremely successful. The teacher treated the students as his friends, yet he represented an authority for them. He did not use the interactive form of lecture; rather he focused on practical language. Since he was teaching true beginners, the teaching form of modeling was used during these classes; he was using flashcards of common objects while building up new vocabulary and also using other audiovisual aids. The best quality I found about this classroom interaction was the flexibility of the teacher to adjust the class program to the situation. He was not reluctant to change the program if some unexpected and interesting topic of conversation occurred. For example when I was observing the class, the teacher introduced me and told the students I was from the Czech Republic. The students immediately became very interested in the Czech Republic, its culture, and even the language. We spent some time comparing English, Czech and Spanish vocabulary which was very convenient for realizing the differences between those languages and how each of them works, and for a natural friendly discussion in order to motivate the students' feeling that they could also decide what the class program was going to be. As a result, students fully participate in all the classes, feeling that they are cooperating and each of them is valuable. This results in their rapid improvement of English skills. In spite of the fact that the students still very often used Spanish even for a simple communication with the teacher, they were not reprimanded for it; the only thing the teacher did was that he answered them in English only or helped them to formulate their question again and in English. Another example of the teacher's flexibility and popularity is the fact that his ex-students are often coming by to see him at his classes where they also participate and help the other students. Also, I was videotaping part of this teacher's class and I should mention that by far I was not the only one to do that. This teacher

was so in demand that he had to actually schedule my video-taping session, telling me that he has journalists and local TV coming to videotape his class as well. Moreover, he was also very discreet with his students and at the moment he saw the students did not feel comfortable or less confident with me videotaping them, I was politely asked to leave. I highly appreciate that the students themselves and their needs were in the first place for this teacher. Respectful, dedicated, hard-working and highly achieving students were his highest reward.

Most of the methods used at Marshall High School for teaching ESL classes are also very innovative and successful. In general, the teachers are not afraid to experiment and to become friends with their students. Very often they discuss particular and current problems of their home countries, involve illustrations of interesting work from other classes (for example little animation videos created by students in a film class) or imitate everyday life situations and express their opinions. For example the students were asked to write their ideas on what would they do if they were teachers. What would they like to teach, where and how. This also gives them the opportunity to take some time to think about the teacher's role and duties, and at the same time to bring new ideas which can enrich the teacher-student interaction. This activity again supports the students' sense of belonging in the classroom society.

The teachers have to follow the class curriculum which is set up by the Los Angeles Unified School District (LAUSD). The methods and teaching materials, reading lists for English classes (both ESL and mainstream) are also approved by LAUSD. What I find quite shocking is the fact that many of the classic books with the great importance for the US society or history, the books that in the Czech Republic we are reading and learning about, are considered controversial in the USA and cannot be used for education in the USA. The "taboo books list" contains such items as *The Color Purple*, *Sophie's Choice*, *Catcher in the Rye* or *The Adventures of Huckleberry Finn*.⁸⁰ Any teacher that would give his students such a book is asking for serious trouble. Even though still very restricted by the curriculum, the ESL teachers at John Marshall High School are already trying to bring up the controversial topics for discussions and talk reality with their students.

What is absolutely interesting about the Marshall High School system is the fact that it provides specialized education for students who would like to become teachers. This way, Marshall High School is training new professionals in the field of

newly arrived-immigrant education. Who else could understand immigrant students more than a teacher who went through similar experiences?

Nowadays, the ESL teaching staff at Marshall High School is composed of six highly professional and trained teachers. Most of them are able to understand and speak Spanish, they continue to train themselves and on their vacation time some of them usually travel to get to know different cultures and places. Despite not having much freedom in the curriculum, they are on the look-out for the new teaching materials and are trying new interactive methods to address the most important needs of the students. On the top of that, they often even take personal interest in their students' education and the way of living, which is very important considering the fact that in some cases, not even the students' parents provide this type of support for their own children. It is not an exception when the ex-students still remain in close touch with their ESL ex-teachers. I have seen students coming to the teachers during the break time to discuss the political situation or current events in their home country. As I have observed, among the ESL teachers at Marshall High School exists great communication. Each of the six members of the ESL staff teaches a particular level of ESL classes and in this way all the teachers get to know all the students and they share teaching tips that have worked on particular problematic students or the difficulties and troubles which the students are going through at school or at home. The results of their work are obvious – successful and friendly classroom environment, students' fast and effective acquiring English skills and lowering the dropout rate.

3.5 John Marshall High School and the dropout rate

Even though Marshall High School offers to newly-arrived immigrants great conditions and an environment to make the acculturation process easier, the main factors for dropping out, as it has already been shown in various studies, are very individual and often depend on social factors, such as the economic background of the family, language factors, and above all on the individual goals and abilities of the students. Newly-arrived immigrants are more at risk, especially because of all the changes that are happening in their lives and families. High school students very often have to work to support the family economic situation. In some cases, the

parents fail to see to their children's schoolwork and attendance or they do not even attend parents meetings. All these factors put these students more at risk of dropping out. In the study by Gonzales and Padilla (1997)⁸¹ it was found that the only thing that really affects students' grades is the sense of belonging to the school. Family and peer support are other factors which determine their resilience (resilient students are those who achieve high grades and high school performance, even though they undergo stressful situations connected with the process of acculturation).

The California Department of Education shows the report of dropout rates for each one of the Los Angeles Unified School District schools every year. The dropout numbers are organized according to the grade and ethnic background. A "dropout" is a student who was enrolled in grades 9, 10, 11 or 12 (in case of senior high school) and who left before completing the school year, or a student who did not attend the following grade and was expected to. According to the exception of the rule, the "dropout" is not considered a student who moved out of the USA, enrolled again, transferred to another school, entered late due to family vacation or other reasons, or has a long term absence due to illness or a student who has died.

As for Marshall High School, the statistics show very interesting facts. Between the years 1991 and 2006 the total enrolment of students grew from 3,153 (1991) to 4,760 (2006). The ethnic composition changed slightly – since 2004 there have not been enrolled any Pacific Islander students and also during the years 2003 and 2005 there was not any immigrant from Indian enrolment. In previous years, only 10 to 20 students maximally represented both ethnic groups. The most numerous group have been Latinos, the numbers of their enrolment are constantly rising, from 1,850 enrolled in 1991 to 3,150 enrolled in 2006.

The dropout figures are represented by "1 Year Derived Dropout Rate" which is a percentage of dropouts within one year, based on actual data.

As is visible in table 2, during the years 1991 and 1996 the school total dropout rate always surpassed 10%, in 1994/95 it reached almost 15%. Since then the highest dropout rate was 7.6% (2002/2003). The lowest rate was achieved in 2004/2005, counting for only 2.4%. It is possible to say in general that the dropout rate at Marshall High School is declining within the last 15 years. However, the last data published for the years 2006/2007 showed a slight growth again.

Table 2

school year	School total dropout rate
1991/1992	13.40%
1992/1993	13.90%
1993/1994	11.90%
1994/1995	14.90%
1995/1996	11.40%
1996/1997	6.20%
1997/1998	5.70%
1998/1999	5%
1999/2000	5.20%
2000/2001	7%
2001/2002	5.30%
2002/2003	7.60%
2003/2004	5.70%
2004/2005	2.40%
2005/2006	3.30%
2006/2007	5.10%

Data taken from the California Department of Education webpage⁸²

As for ethnic composition and the dropout rate, there is no possibility of generalizing, because the situation varies within every year. I expected Latinos to be the most “dropping out” ethnic group, since they are also the most numerous and by basing my opinion on the study of Padilla and Gonzalez (1989) who claimed that particularly Mexicans have the highest dropout rate within the USA. However, the Latinos occupied first place only in 2005/2006 with the rate of 4.2%. The worst rate they achieved was 15.7% in 1991/1992, when they occupied the second place after African Americans with the rate of 28.8%. Assuming that one of the facts that positively affect students’ persistence at school is the sense of belonging to the collective, it becomes very clear why the Latino community does not tend to be the one most at risk.

As I found out, the ethnic group with the highest dropout rate is Indian immigrants. The reason is very simple. They are actually one of the least numerous ethnic minorities at the school and they also represent a very different culture,

considering religion, food and other customs. Naturally, these students feel more pressured by integrating into the mainstream society, since they have to change most of their habits and are very often the target of their peers' bullying. A similar situation is observable also with Pacific Islanders. During the years of 1992 and 1995 they represented the highest dropout rate, rising up to 50%. However the numbers of Pacific Islander enrollment are very low or null, as I have already mentioned, there has been no enrollment since 2004.

Lately, African Americans have been occupying the first places, as for dropout rates. In 2004/2005 their rate was 3.8% but during the years 1999 and 2004 over 10% of African American students were dropping out. During 1991 and 1996 the rate ranged from 20.6% to even 46.1% of dropouts in the school year 1994/1995. The results are the same also within the state of California and within Los Angeles Unified School district. African Americans have been the most dropping out ethnic group since the 1991/1992 school year.

One of the reasons that non-Latino ethnic minority students tend to be more at risk of dropping out is the fact that they are not only trying to adopt English language, but they also have to learn how to fit into the predominantly Hispanic class community. Another advantage for Latinos represents most teachers' ability to speak Spanish.

I questioned Joyce Kerr, an ESL teacher at John Marshall High School about her experience with newly arrived immigrant children and the main issues they have to overcome:

1. How long have you been working with newly arrived immigrant children?

For 15 years, and 5 years prior to that I worked with immigrant adults.

2. What do you find the most rewarding about teaching immigrants?

Their eagerness and sincerity.

3. What do you find the most challenging about teaching immigrants?

That their complicated home life and economic situation interferes with their schooling.

4. What do you consider the main difficulty for newly arrived immigrant children regarding schooling?

For some it is finding a social footing. For others, it is school itself, since it is conducted in English.

5. Is there any racial tension among children or certain ethnic groups at your school?

Yes.

6. Do you consider current US society discriminative towards minorities?

Yes. Immigrants are our current scapegoat for our economic problems.

7. Do you have any particular method that you find very useful for faster English acquisition?

Project-based learning works well because it creates a relaxed atmosphere so the shy students can experiment with speaking and the confident ones can stretch their wings.

8. Are the teaching materials sufficient?

No. We are still required to use a horrible corporate textbook system which appears to be designed to prevent true literacy.

9. How much autonomy do you have as a teacher of students with varying needs?

Officially very little. I am supposed to follow the script. But in reality I have a great deal because no one really breathes down my neck and so I can deviate from and add to the curriculum as I see fit. This allows me to differentiate my instruction to better reach all students.

10. What would be your advice for a new ESL teacher?

Be as kind and loving as you possibly can. Always look for ways to show students that you see the intelligence within them, even if they don't see it themselves.

11. Have you noticed any progress your institution has made in education of immigrants?

No. My school district is going backward. We have fewer classes for immigrants, much less psychological support, extremely overcrowded classes, no primary language support, fewer teaching assistants, fewer enrichment activities like field trips, no more after school tutoring, no nurse on campus, more stringent graduation requirements, much fewer offerings in summer school, which they need because they get behind in credits.

12. What are some issues that need to be worked on (by the school, district, state, country...)

I don't want to spend all day on this, though I could. The current mantra in all of education is that a teacher can have success by simply differentiating instruction. So supposedly if you put 5 beginning ESL students in a science class, they could do reasonably well as long as the teacher modified her lesson plans and made the content accessible to them. There is some truth in this, but only to a very small degree. Learning a language well enough to function at a high school language takes about 3 years for students with strong academic backgrounds, more for those without. Our district uses this differentiation talk to cover up for the reality of the vast project to dismantle all forms of compensatory education in this country. The current politic talk, as most perfectly expressed in the noxious piece of propaganda called Waiting for Superman posits that all it takes is a dedicated teacher, and ALL factors that a child brings to the classroom can be overcome. These would include hunger, transiency, domestic abuse, grinding poverty and also insufficient English skills. There is a marked agenda to eliminate all government spending on education, especially if it is designed to redress the above issues. Thus English language learners are said to fail because their teacher didn't work hard enough. Test results are then produced to prove that these teachers are not performing. The loudest voices in education reform would have everyone believe that schools exist in some bubble apart from the socioeconomic realities that their students come from. In the 15 years I have been with the district I have seen excellent programs which were designed specifically to help immigrant students make the transition to life in the country dismantled. It

takes money to properly educate everyone. It takes extra money to educate those who are in need, and right now the US is turning its back on immigrant education.

4. UK: Westgate Hill Primary School and Nursery, Newcastle upon Tyne

4.1 General Facts

Westgate Hill Primary School is situated on Westgate Road; about a 10 minute-walk from the centre of Newcastle, and together with Moorside Primary School belongs to the Arthur's Hill Federation of Primary Schools. The school was opened for the first time in 1890. The school admits children aged 3-11 who are taught by 33 members of the teaching staff; 22 of them are teachers, 7 are bilingual assistants and 4 are nursery nurses. In 2010, the total enrolment was 408 children. Ninety-eight percent of the children are non-English speakers, or speak English as an additional language. Sixty-six of the children in total are at very low stage of English knowledge in general. About half of the student body is made up by Bangladeshi children, and Pakistani children account for about a fifth of the pupils. Recently, the number of children from Central and Eastern Europe has been rising; there are also several Czech and Slovak children, however, most of them are Gypsies.⁸³

Another speciality of Westgate Hill Primary is the fact that children join or leave the school all year round due to further migration. These children have very limited English skills, and sometimes they do not even have any kind of previous schooling, which represents an even bigger problem and puts the pupils more at risk. The system of educating newly arrived children with no English skills is rather different from the one I described in the section about John Marshall High School. The main difference is that while at John Marshall High the students with varied language skills are put into special ESL classes according to the level of their language ability, at Westgate Hill all the pupils are put into the same class, basically according to their age or previous years of education in their home country or elsewhere, but they have language assistants who take the group of children every day for a certain amount of time (usually no more than one teaching session) for practising English sounds, spelling, writing and other skills. Due to the extreme demands on the teacher, there usually is one or more teaching assistants present, helping children out with the tasks given by the teacher. The number of pupils in the classes is quite small; the average count is 25 pupils per class.

The school also requires its students to wear uniforms, consisting of a dark black or grey skirt (or trousers) with a white shirt or polo shirt and black shoes for girls, and the same for boys. It is possible to purchase the uniform at the school or the additional items are available at any local retailer such as Asda, Tesco or Marks and Spencers. Traditionally, the school also offers sweatshirts with its logo in various colours as an additional item to the uniforms. Also, the pupils are not permitted to wear any kind of jewellery to school. Trainers are not tolerated at school except in P.E. class. However, since new pupils are arriving during the whole school year, it is quite normal to see several students without uniforms. Because the majority of children are of the Muslim religion, many of the girls are covered in the typical veil over the head, but some of them wear the long black hijab covering the whole body and showing just eyes. I was very surprised seeing even very young girls at the nursery wearing the traditional hijab over their heads. The degree to which the girls are veiled is connected to the public behaviour restrictions set by the religion. For example, some of them (who are also covered from head to toe) are not allowed to be photographed, which is typical for countries such as the United Arab Emirates.

Westgate Hill Primary pays great attention to the attendance of its pupils, since, according to the statistics, the absentee rate is still quite high in comparison to other schools around the country. Every week the class with the highest attendance at each key stage wins an attendance teddy-bear. In the winter term of 2009 and the summer term of 2010, the overall absence of the school pupils was 7.3% compared to 6% on average of the local authority and 5.4% on average at all the primary schools in England. Also the numbers of unauthorised absence were a little higher at the Westgate Hill Primary, accounting for 3.1%, compared to 1.1% of unauthorised absences locally and 0.7% in England.⁸⁴

In April 2009 the school was given a notice to improve by the Ofsted (Office for Standards in Education, Children's Services and Skills), from September of the same year, the school became part of the Arthur's Hill Federation of Primary Schools. The new managing team was appointed, consisting of the Executive Headteacher (currently Ms. J. Foster), the Head of School (E. Binks), and two Assistant Headteachers (K.Anderson, L. Hall).

4.2 Ofsted report and the curriculum⁸⁵

The last Ofsted inspection was held in June 2010, finding a considerable improvement in most of the areas in education at Westgate Hill; one of the main being the quality of teaching and an improved curriculum that has resulted in higher attendance, a rise of attainment and further progress in behaviour, as well as personality development of the pupils. Ofsted also praised the school's promotion of community cohesion and its involvement in the life of the school – Family Support Classes and Courses are organized by Westgate Hill. Parents and older siblings of the primary school pupils can join either ESOL classes (both for males and females, held separately though, due to accommodating religious doctrines), Cooking classes, Aerobics and Weight Management Group for Women, Women's Garden Group, a Coffee Morning Club and Silk Painting. The parents are also welcome to join the school excursions in order to assist with the children or to enjoy time in the school workshops. As for the school facilities, the school has its own canteen and playground where the children spend their breaks unless the weather does not allow so. The corridors and classrooms are very jollily decorated by the pupils' own drawings and pictures on the notice boards thematically compiled according to the subject and the programs of the classes.

The inspection also gave out questionnaires to the parents of the pupils in order to find out their satisfaction with the school. They were asked to mark to what extent they agree with the thirteen statements about the school. However, there were only 102 questionnaires returned, out of 420 pupils registered in the school (the exact proportion of the questionnaires completed is not available). This might be due to the fact that not all of the parents of the pupils have English skills at their disposals. I visited the school just before the inspection when the parents of the pupils were given the questionnaires while picking up their children in the afternoon from the school. There were some Czech and Slovak parents asking me to interpret what the questionnaire was about. Even with my explanation, the parents decided not to fill in the questionnaire because they were not able to understand it on their own anyway. Nonetheless, the results have shown that 64% of the parents strongly agree and 36% agree with the statement that their child enjoys school. The questionnaires did not show any negative answer to this statement. Approximately half of the parents strongly agree and half just agree with the fact that school keeps children safe. 1% of

the parents disagree with the fact that the school well informs them about the child's progress. Furthermore 4% of the parents claimed to disagree that their child is making enough progress at school, while 39% strongly agree and 56% agree. Only 1% disagree with the teaching being good at this school (52% strongly agree and 47% agree). Five percent of the parents disagree that the school helps them to support their child in learning and 3% think the school does not support their children in adopting a healthy lifestyle. One percent of the parents strongly disagree and 2% of them disagree with their children being well prepared by the school for the future (concerning changing year group, school, entering higher education etc.). Three percent of the parents complained about the school not meeting their child's particular needs and 5% complained about the school not dealing effectively with the unacceptable behaviour of some of the students. Nine percent were not satisfied (1% strongly dissatisfied) with the school's not taking into account the parents' suggestions and concerns. Four percent are not satisfied with the effectiveness of the school management. As for the overall satisfaction with the child's experience at the school, 43% were strongly satisfied, 50% satisfied and 4% were not satisfied.

Since its Ofsted notice to improve, the teaching staff has focused on improving literacy skills and mathematics. A 2010 inspection found that its literacy and maths results have improved by a great deal. However, further improvement is necessary for science classes. The teachers are advised to interconnect subjects so the curriculum and the subject matter makes more sense to the children. One of the aspects that was praised for having had great improvement was the curriculum. Here is an example of the curriculum overview for the year 1 taken from the school webpage.⁸⁶

Term 1 (autumn term 1)

Our learning theme for this term is 'Marvellous Me'. The children will have lots of opportunities to learn all about themselves. They will be encouraged to express their feelings and ideas as part of a whole class and within smaller groups. They will create a class code of conduct and will be exploring ideas about why rules are important and how to work and play effectively within them. The children will also be learning to recognise and label the external parts of the body.

Term 2 (autumn term 2)

The theme for this term is Let's Celebrate. We will be focussing on when and how people around the world celebrate different festivals. Throughout this term we will be exploring different religious stories and writings and meanings. We will identify and suggest meanings for religious symbols and begin to use a range of religious words. There will be opportunities to reflect on religious & spiritual feelings. The music and art surrounding the different celebrations will be identified and used to enhance their learning. Pupils will explore light sources and identify that darkness is the absence of light. The use of electricity will be investigated.

Term 3 (winter term 1)

Our learning theme for this term is 'Remember when'. This will have a history focus. The children will be placing events and items in chronological order. We will be exploring and identifying differences between ways of life at different times. We will talk about design and explore different items from the past.

Term 4 (winter term 2)

The theme for this term is Sounds Fantastic. During this theme the pupil's will have the opportunity to explore the arts. They will investigate a range of materials and processes and investigate the visual and tactile elements. Opportunities to review what they and others have done will be given. Music will be a key focus. Pupils will be given opportunities to create musical patterns, to listen with concentration and to internalise and recall sounds with increasing aural memory. They will investigate many different sounds and identify sources of sound. They will explore how sounds can be made in different ways. Pupils will use their senses to explore and recognize the similarities and differences between materials.

Term 5 (spring term 1)

This term focus is 'What a wonderful world'. Year 1 will be using the local environment to explore different plants and animals. They will learn about and care for the environment in a variety of ways.

Term 6 (spring term 2)

The theme for this term is Out and About. A key element of this theme is to be out and about exploring their environment beyond school. Pupils will be encouraged to observe and record, express their own views about people, places and environments. They will communicate in different ways using a range of primary and secondary sources of information. They will make maps, plans and observations about where things are located and about other features in the environment. Pupils will identify and describe what places are like. They will recognise, name and describe the use of common types of material they observe whilst out and about. They will find out how the shapes of objects made from some materials can be changed by some processes, including squashing, bending, twisting and stretching.

The school year starts at the beginning of September and is divided into three terms – autumn term, winter term and the spring term. Unlike in Czech schools, summer holidays are only six weeks long and start the last week of July. Nevertheless, for curricula purposes each year is divided into the six terms (or half terms), each of them six to seven weeks long. The teaching methods at the school are predominantly interactive and based on practical acquirement of knowledge. Each of the classes is equipped with the most modern electronic equipment – starting with an interactive whiteboard and ending with the laptops that are available for every child in the class. Children are often using these laptops for research on a certain topic. For example in the science class of the year 4, the pupils were asked to find on the internet information about sharks and make notes into their exercise books. Each of the children seemed to know their way around the internet and they were enthusiastically gathering information and completing their tasks. In another science class of the year 3, the children were working in groups trying to conduct an experiment with water and the objects floating on the water surface. First of all, the teachers introduced the methods and the procedure, explained and showed it on the whiteboard and then let the children play with the water.

4.3 My observations

Newly arrived immigrant children are taken care of by bilingual teaching assistants and are also assigned one of the schoolmates to help the newly arrived one to settle well into the new school environment. They also receive an entrance pack from the school containing some necessary school needs such as a ruler, rubber and a pencil, but also a welcoming brochure with the phrases for school in dual language with transliteration (I have seen some in Urdu, Arabic and other languages, the Czech or Slovak version still missing though) and a set of laminated paper signs called “playground fans” with pictures saying in English several phrases that the child might need to convey to the teacher but due to the lack of the knowledge of English might not be able to, such as: “I am hurt”, “Can I go to the toilet please?”, “I need somebody to play with”, “I feel ill”, “He/she is hurting me”, “Can I have a drink please?”. Included is also the brochure for pupils and their parents called “All about me”, with a number of tasks and questions for both children and parents to help the school to get to know the child and to accommodate the child into the school.

The children themselves are very friendly and are welcoming the newcomers warmly. As I saw at John Marshall High School, at Westgate Hill Primary School the children from the same ethnic backgrounds get together during the break time to have a chat but also to help each other. Being a native Czech speaker, I had Czech and Slovak children coming up to me, being very happy that there was someone at their school who completely and fully understands them. The important fact to note is that at this school, for all children from East Europe (as British people like to say) there is only one Polish assistant. Nonetheless, it is difficult for Czech or Slovak adults to communicate with Polish speakers, let alone children. Since the influx of East European children has started just recently, there are not many bilingual materials for Czech and Slovak pupils and it was not easy to find resources on the internet or elsewhere even for Anna as a Polish native speaker. This represents one quite important drawback that I found about the school – it does not provide as good conditions to assimilate into the new school, society and country for the Czech and Slovak pupils, as for the others. I have seen some of the pupils of the year 3 who were not able to write properly and could not count to ten. They were not able to grasp the content of the lesson and since they did not understand English well, they

were just lazing around at the back of the classroom or getting naughty. Seeing this, I realized there definitely was not enough teaching assistance for these children and it was more demanding for them to accommodate faster. All this put them more at risk of low attainment. Another problem that I found was that most of the Slovak and some Czech children were Gypsies and they did not have enough support at home, financially, materially and above all academically. Another surprising fact I was told by the Head teacher of the school, when discussing problems of these children. She said that some of the Czech parents were acting conceited and in superior manner to the Slovaks, which was not a very pleasant finding for me and left me speechless. In all cases if there is any kind of rivalry between Czech and Slovak parents in Newcastle, I definitely did not find any among the children themselves. I got to spend one whole day helping out a newly arrived immigrant boy from Slovakia on his second day at school. The boy acted very shy, avoiding other children with the exception of other Czechs or Slovaks when he got to meet up with them during the main break. They were trying to teach him several words in English or interpreting other children's interaction with him. It was amazing seeing him getting more and more confident with me assisting him at the classes and then further at the school excursion to the museum. It would have been really boring and quite useless for him without any language help.

The school also uses special computer software and websites for acquiring proper sounds of English and to enhance literacy in general. The system of providing language assistance seemed to me rather chaotic. There is no certain amount of time that an assistant is supposed to spend with each group of children. The teaching assistant usually just comes to a lesson and picks several children up, takes them to a separate room and practises with them English skills through their native or similar language. This activity is called the Vocabulary or Welcome group. The other responsibility of the teaching assistants is to help the teachers with particular groups of pupils in particular classes or activities. The schedule of such a language assistant is everything but not monotonous and regular.

What I always enjoy the most when observing the interaction of children of different ethnic backgrounds is how they naturally discover each other's language, habits and customs. They love to ask each other how to say "hi", "thank you" or whichever word just comes across their minds, in their native languages. I have seen a Czech little girl being best friends with a Bengali girl, the Bengali girl being able to

speak several phrases in Czech and vice versa. Pupils seem to respect each other and to build friendships despite the colour of skin, religion or any other prejudices. All pupils get in touch with all the teaching staff including the assistants and thus are able to learn from each of them about the cultural differences. I admire how the school embraces its multiculturalism and how everybody is tolerant of each other. I myself have committed a cultural faux pas, when being introduced to a bilingual teaching assistant of Muslim religion I held out my hand, so he could shake it. After a while of staring at me with his arms folded behind his back, he smiled and said that he also respects me, but is very sorry, because his religion does not allow him to shake my hand as the greeting.

I questioned Anna Gradkowska, an EAL (an equivalent of the US ESL) Teacher and Bilingual Assistant at Westgate Hill Primary school about her job and her insights on teaching the immigrant children:

1. How long have you worked as an EAL (English as an Additional Language) Teacher?

I worked as an EAL Teacher in Newcastle for 15 months and as a Bilingual Classroom Assistant in Doncaster for 18 months.

2. What exactly are the duties of an EAL Teacher?

My duties included planning lessons for groups of pupils with advanced EAL and delivering the lessons in a classroom. I set and marked the work of assigned pupils. I assessed, recorded and reported on the development, progress and attainment of children with EAL. I also ran a Vocabulary Group and a Welcome Group for newly arrived children.

3. How many EAL Teachers are there at Westgate Hill Primary School? Do you think it is sufficient and covers the needs of the newly arrived children?

I was the only EAL Teacher for the whole school. Due to the timetable I could work mainly with Years 2,3,4 and 5 - pupils with advanced EAL). I worked with newly arrived pupils within the Vocabulary and Welcome Group only.

4. For whom exactly is the Vocabulary and Welcome Group designed and what is its aim?

The Vocabulary Group happened three times a week, each taking 30min when other children were having phonics. All newly-arrived pupils attended until they were ready to go to phonics groups. Also children who had been in school for longer but who struggled with communication skills attended. In the Spring term however we started to split the group in two and give them two sessions in phonics group Phase1 and one session of vocabulary per week to enhance their phonics skills as well. In vocabulary sessions I focused on communication skills that included the use of English vocabulary and phrases, usually in the form of language games. Normally children would spend between a term or few terms there but there were 2-3 pupils who needed to stay there a whole year depending on their language and confidence needs. In the Welcome Group all newly- arrived children came out with me instead of going to the morning assembly. There we talked about what they thought about the school, lessons, playtime, and any problems they had. They also played games that would bond them and build positive relationships between them as well as make them more confident in their classrooms. We learned how to say things in their languages to appreciate everyone's culture as well. They would spend a couple of weeks in this group until I and their class teacher felt it was no longer necessary.

5. What are the main difficulties as for schooling for newly arrived children?

Newly arrived children quickly learn the routines of the school life but mainly struggle with academic language used during lessons, which is quite understandable.

6. What was the most challenging thing about your job?

Teaching my groups of children in another teacher's classroom, alongside the class teacher.

7. What is the most rewarding thing about your job?

Inspiring trust in newly arrived pupils and finding the means of communication with the newly arrived pupils. As we did not share common language I spoke clear Polish to Czech and Slovak pupils using some Czech or Slovak phrases.

When we started to understand each other, which enabled us to share information, solve problems, that was very rewarding.

8. Are the teaching materials that you need to assist pupils with limited English skills sufficient?

There are a lot of good materials for newly arrived pupils in their own languages but it is the matter of knowing about them and finding them (especially for Czech and Slovak pupils)

9. How much flexibility do you have in choosing the teaching materials?

I was responsible for choosing or preparing the materials that I wanted to use with the pupils.

10. Was there any racial tension among children at the Westgate Hill?

There were tensions between pupils of different race but not very often of racial background.

11. Have you noticed any progress your institution has made in education of immigrant children?

The inclusion of newly arrived pupils has improved. Newly arrived pupils started to participate in Vocabulary and Welcome Group. Their needs or problems were addressed.

12. What would be your advice for a new EAL Teacher?

Expect from your pupils the same as from other pupils in terms of behaviour and progress. Encourage your pupils all the time and spend a lot of time getting to know your pupils. Prepare lessons that will ensure children of all levels can participate-include their interests and appreciate their culture and native language (learn their language as much as you are able to)

13. What are some issues that need to be worked on (by the school, district, state, country...)?

It would help the pupils to learn about different cultures if schools were more mixed in terms of ethnic background.

Conclusions:

The phenomenon of migration is as old as humankind itself. There are three main reasons for migration: the search for better socio-economic conditions, reunion with family members or unacceptable political situation in the home country. In Europe, the main immigration wave took place after each of World Wars and in the 1960s. At the same time, the immigrant influx was visible also in the USA, however, the USA have always been an immigrant and multicultural country and the main flow of its colonizers took place as early as the 1800s.

The number of immigrants keeps growing throughout the world. The point is, they tend to be concentrated in several richest countries, such as: The United States, the United Kingdom, Canada, Australia, France, Japan, Germany, Switzerland, the Netherlands and others.

Immigration brings several issues, the main one being the question of integration of the foreigners into the society. Staněk (2007) and Legrain (2007) both describe various approaches and models of integration in particular countries of the world that differ basically in the extent to which the ethnic groups are integrated into the core culture. The spectrum ranges from the separated and rather excluded Turkish people in Germany; through immigrants being forced to fully assimilate into the mainstream culture and dropping their own identity in France, to the truly multiculturalist and multiethnic societies such as the United Kingdom, the United States and Canada where the diversity is desirable and embraced.

Nonetheless, the perfect and smooth model does not exist, as sadly confirmed by the current riots in England.

However, due to the continuous globalisation and expansion of the European Union, previously monocultural and monoethnic countries are facing the challenge of dealing with immigrants of different skin colour, religion and culture. It is also the case of the Czech Republic. Since the generation of people living during the communist regime is still very sceptic and xenophobic towards the foreigners, the situation is slowly changing with the younger generation. However, as Staněk (2007) has shown in his research conducted at high and primary schools in Olomouc, even Czech youngsters are not fully reconciled with the presence of "foreigners" in our country. I deliberately used the term "foreigner" here, since, as Staněk (2007) suggests, this word itself denotes a negative approach towards immigrants, labelling them as those

who are not “ours”. The term “foreigner” is substituted by “immigrant” in the truly multicultural countries.

The other problem immigration brings is how to educate immigrant children, since they are experiencing many difficulties that result in their low attainment and put them more at risk of dropping out. The system of providing equal educational opportunities for all children regardless their ethnic background, skill colour, gender and other discriminatory factors has been developing since the 1950s in the USA and the UK. Over the course of time the immigrant education was called various names, currently the term “multicultural education” seems to prevail. The whole idea of the multicultural education is based on the fact that the curriculum is only focused on white, male, middle-class students and thus, especially ethnic minority students find it difficult to relate to and tend to underachieve.

Professor James A. Banks (2002, 2004, and 2010) describes constituent phases of multicultural ethnic development and argues that only adding the multiethnic content into the curriculum is not sufficient. Some of the science and math teachers, as he claims, consider the incorporation of multicultural education into their subjects unnecessary and rather the matter of humanities and arts. This finding led Professor Banks to articulate five main dimensions of the multicultural education, which are: content integration, equity pedagogy, the knowledge construction process, prejudice reduction and an empowering school culture and social structure.

In general, it is believed, that it is much easier for a child to keep both, their home culture and habits (unless they are incompatible with the core culture of the country they immigrated into) and to adopt the mainstream culture. Also bilingualism is seen as an advantage rather than a factor slowing the assimilation process down.

The praxis still lags considerably behind the theory as I found from the interviews with ESL teachers Joyce and Anna. It is quite impossible to compare my observations about the schools, because I was observing a high school in the USA and a primary school in the UK. Both schools were mainly attended by newly-arrived immigrant children; their racial composition was, however, different. The majority of the students at John Marshall High School were Latinos while at Westgate Hill Primary School the majority was made up by Bangladeshi or Pakistani children. Considerable number of pupils have limited English skills and need further language support at both schools. At Marshall High the students are divided into ESL (English as a Second Language) or mainstream English classes according to the level of their

English skills, while at Westgate Hill the pupils with limited English skills are taken care of by bilingual assistants. Unfortunately, the number of EAL (English as an Additional Language, as called in the UK) teachers is much lower than is needed. Also, the number of children from Central and Eastern Europe is growing and they are not provided with sufficient language support, having Polish native speaker as their bilingual assistant.

Both schools are actively incorporating the parents of children into the school community and providing many additional activity groups, both for children and their parents. I found the cooperation between the school and parents a bit tighter at the Westgate Hill Primary school, but this might be due to the fact that it is a primary school and parents come to pick up their children from school every afternoon. Also, at primary school age, the children are still dependent on their parents, who usually try hard to provide them with the best opportunities to build up their lives in the new country. In the case of John Marshall High, the communication with parents is not easy for various reasons – many of the Latino students are living with a distant relative being sent to the USA by their parents in hope for their better future. Or, they come to the USA to reunite with their parents who immigrated to the USA when their child was young. Occasionally, the parents or guardians of the children are not much supportive of their further schooling since they want them to start earning money as soon as possible or take over a family business.

Both Joyce and Anna consider the most difficult thing for newly-arrived immigrant pupils to accustom to the fact that their lessons are being conducted in English. Joyce complains about teaching materials being not-effective and old fashioned, on the other hand she admits to have some freedom in choosing what to add to her lesson content. Anna, on the other hand, has a complete freedom in designing her EAL lessons or Vocabulary group activities. Her problem, however, is to find the suitable teaching materials for Czech and Slovak children, since she is Polish native speaker. Both teachers stress the need for being loving and very supporting towards immigrant children and trying to get to know them and their background as much as possible.

Anna claims her institution to be making progress in addressing the needs of newly-arrived immigrant children, Joyce witnesses the opposite. There is much less support for both, teachers and students, at her institution. While from the interview with Anna it seems that the educational system in the UK is working hard to help to

integrate the immigrant children and improve the quality of their schooling by frequent inspections and introducing more interactive methods and employing more bilingual and teaching assistants, Joyce's situation is rather different. She claims that her district is trying to dismantle compensatory education and the USA turning back on immigrant education. Underachievement of these students is blamed on the teacher, who cannot, however, simply address all socio-economic, linguistic and psychological problems of all the students in overcrowded classes.

It seems to me, that there was conducted enough research to theoretically suggest how to educate pupils with varying needs. The problem remains in praxis – to provide enough money on educational system and the teaching staff, to avoid overcrowded classes and focus on each child's needs. The countries should realise that the education of immigrants is a crucial thing on a long way of incorporating ethnic minority people into the society. Values implemented in the immigrant children at schools are the investment to the future of the state.

Summary:

The purpose of this thesis was to outlaw the challenges immigration represents to education and how the multicultural countries, the USA and the UK, have dealt with them.

In the first chapter I described the notion of multiculturalism and how it was shaped in the historical perspective in both countries. I worked with the immigration censuses for both countries and the current issues in each of them were discussed.

The second chapter introduced the development of multicultural education in the USA and the UK, also from the historical perspective, in order to gain understanding why it is so important and what can still be done in the matter. I mainly worked with the books by Professor James A. Banks, a specialist on multicultural education in the USA and its five dimensions he defined and are also included in this diploma thesis. I found much wider theoretical resources on multicultural education in the USA than in the UK.

The third part introduced John Marshall High School, USA, its policies and organization. It also brought my observations of the ESL classes as well as the multicultural environment of the school. This part was partly taken and redone from my BA thesis that dealt with the multicultural learning environment in the USA only. John Marshall High School system and my observations are followed by an interview with Joyce Kerr, an ESL teacher. She expressed her opinion on the drawbacks of the current educational system of the USA and addressed several issues that are being neglected by her institution, district and even the state.

The content of the fourth chapter brought information about Westgate Hill Primary School, UK, together with my observation and experiences when assisting Czech and Slovak newly-arrived children with their schooling and English language acquisition. I was not able to obtain the precise information about its ethnic composition, since this information is designed by the school to be kept private. As in the previous section, the interview with an EAL teacher and bilingual assistant, Anna Gradkowska, is included.

Both of these sections comprise of different sub-chapters, due to the fact that it is difficult to compare the two schools and also due to the fact that I was observing rather different things at John Marshall High than at Westgate Hill and I was provided different information.

This thesis was aimed to describe the theory and the research findings of multicultural education in the USA and the UK and to relate the theory with my own observations from both schools. It was found that further improvement is needed in the practical aspect of the education of immigrants.

Since the immigrant proportion of the population in the Czech Republic is expected to evolve, the questions of their education will come to the forefront. Multicultural learning environment in the USA and the UK will be the models for maybe future "CZESL" classes.

Shrnutí:

Cílem této diplomové práce bylo poukázat na výzvy, které vzdělávání nově příchozích imigrantů představuje a jak se jich zhostily multikulturní země jako USA a UK.

V první kapitole jsem vysvětlila pojem multikulturalismus, a jak se utvářel z historického pohledu v obou zemích. Vycházela jsem z údajů o sčítání lidu v obou zemích a poukázala na současnou problematiku týkající se integrace imigrantů.

Druhá kapitola nastínila vývoj multikulturního vzdělávání v USA a v UK v historické perspektivě a slouží k uvědomění si nezbytnosti těchto vzdělávacích programů a co by ještě bylo na nich potřeba vylepšit. Vycházela jsem především z knih profesora James A. Bankse, specialisty na multikulturní vzdělávání v USA, a pěti sfér multikulturního vzdělávání, které definoval, a jsou také uvedeny v této kapitole. Zjistila jsem, že většina dostupných publikací se zaměřuje především na multikulturní vzdělávání v USA než v UK.

Ve třetí kapitole jsem představila John Marshall High School, její organizaci a filozofii i moje poznatky získané pozorováním hodin ESL a také multikulturního prostředí všeobecně. Tato část je částečně převzata a přepracována z mé bakalářské diplomové práce, která byla zaměřená na multikulturní vzdělávání pouze v USA. Na konci kapitoly uvádím rozhovor s učitelkou ESL, Joyce Kerr, která vyjadřuje svoje názory na současný systém školství v USA a jeho nedostatky a uvádí konkrétní záležitosti, které jsou zanedbávány ať už školou samotnou, či okresem nebo státem.

Náplní kapitoly čtvrté byl popis Westgate Hill Primary School, UK, společně s mými postřehy a zážitky při asistování nově příchozím českým a slovenským

žákům ve škole a s osvojováním anglického jazyka. Bohužel mi nebyl umožněn přístup k přesným statistikám etnického složení žáků školy, protože tyto informace škola nechce zveřejňovat. Stejně jako v předchozí kapitole, i zde je vložen rozhovor s učitelkou EAL a bilingvní asistentkou, Annou Gradkowskou.

Třetí kapitola se liší obsahově i strukturou od kapitoly čtvrté a to z toho důvodu, že je náročné porovnávat obě tyto školy a také v každé škole jsem sledovala poněkud jiné věci a měla přístup k jiným informacím.

Cílem této diplomové práce bylo popsat teorii a výsledky výzkumu týkajícího se multikulturního vzdělávání v USA a v UK a uvést je do vztahu s mými poznatky o obou školách. Bylo zjištěno, že je potřeba zlepšit především praktický aspekt vzdělávání imigrantů.

Jelikož se předpokládá, že počet imigrantů v České republice bude stoupat, otázky jejich vzdělávání se dostanou do popředí. Multikulturní vzdělávací prostředí v USA a v UK bude sloužit jako vzor pro možné budoucí lekce češtiny pro cizince, či multikulturního školního systému.

Notes:

1. Philippe Legrain, *Immigrants: Your Country Needs Them* (Princeton: Princeton University Press, 2007) 45.
2. see Legrain 51-52.
3. Legrain 254.
4. see Legrain 262.
5. Legrain 259-260.
6. see Legrain 260.
7. see Legrain 264-267.
8. see Legrain 280-281.
9. Antonín Staněk, *Asimilace jako nezbytná podmínka sociální soudržnosti?, Lidská práva a fenomén migrace: Výzvy současnému vzdělávání*, ed. Dalibor Kučera, 1st ed. (České Budějovice: Katedra společenských věd Pedagogické fakulty Jihočeské univerzity, 2007) 37.
10. see Staněk 37-38.
11. Legrain 261.
12. see Legrain, 49.
13. see: The Statue of Liberty – Ellis Island Foundation Inc. Home page. 13 August 2011 <http://www.ellisland.org/genealogy/ellis_island_history.asp>.
14. see Wikipedia contributors. "Chinese Exclusion Act." *Wikipedia, The Free Encyclopedia*. Wikipedia, The Free Encyclopedia, 15 June 2011. 13 August 2011 <http://en.wikipedia.org/wiki/Chinese_Exclusion_Act>.
15. see Wikipedia contributors. "List of United States immigration legislation." *Wikipedia, The Free Encyclopedia*. Wikipedia, The Free Encyclopedia, 5 August 2011. 13 August 2011 <http://en.wikipedia.org/wiki/List_of_United_States_immigration_legislation> .
16. Gomez, Alan. "In California, decades of enforcement and fence create fortress." *USA Today* 14 July 2011. 15 July 2011 <http://www.usatoday.com/news/washington/2011-07-15-border-violence-california_n.htm>.
17. see Gomez, Alan. "In California, decades of enforcement and fence create fortress." *USA Today* 14 July 2011. 15 July 2011

- <http://www.usatoday.com/news/washington/2011-07-15-border-violence-california_n.htm>.
18. Legrain 222.
 19. Legrain 229.
 20. see United States Census 2010. Home Page. 13 August 2011 <<http://2010.census.gov/2010census/data/>>.
 21. Legrain 234.
 22. see Legrain 238.
 23. see Legrain 238-239.
 24. see Buchot, Emmanuel. Photographic Book. 13 August 2011 <http://www.voyagesphotosmanu.com/ethnic_distribution_usa.html> .
 25. see USA Green Card Immigration Blog. 13 August 2011 <<http://usa-green-card.com/blog/index.php/category/immigration-statistics/>>.
 26. see United States Census 2010. Home Page. 13 August 2011 <<http://2010.census.gov/2010census/data/>>.
 27. see Franck Düvell, *United Kingdom. European Immigration, A Sourcebook*. Eds. Anna Triandafyllidou, Ruby Gropas, 1st ed. (Padstow: TJ International Ltd, 2007) 347-348.
 28. see Düvell 348- 354.
 29. UK National Statistics. Home page. 13 August 2011 <www.statistics.gov.uk>.
 30. UK National Statistics. Home page. 13 August 2011 <www.statistics.gov.uk>.
 31. see Legrain 275.
 32. Legrain 276.
 33. see Legrain 270.
 34. Legrain 274.
 35. see James A.Banks, *An Introduction to Multicultural Education* (Boston: A Pearson Education Company, 2002) 1.
 36. see Banks 2-4.
 37. see Banks 6-8.
 38. Banks 7.

39. James A. Banks, and Cherry A. McGee Banks. *Multicultural Education: Issues and Perspectives*. (Hoboken: John Wiley & Sons, Inc., 2010) 6.
40. see Banks (2010) 6.
41. Gorski, Paul C. Critical Multicultural Pavilion. 13 August 2011
<http://www.edchange.org/multicultural/papers/edchange_history.html>.
42. Gorski, Paul C. Critical Multicultural Pavilion. 13 August 2011
<http://www.edchange.org/multicultural/papers/edchange_history.html>.
43. see James A. Banks ed. *Handbook of Research on Multicultural Education*. (San Francisco: John Wiley & Sons, Inc., 2004) 12-13.
44. Banks (2004) 14.
45. see Banks (2004) 7.
46. Banks (2004) 62.
47. see Banks (2004) 61-63.
48. see Banks (2010) 998-999.
49. see Banks (2010) 999.
50. see Banks (2010) 999-1002.
51. see Banks (2010) 1002.
52. Banks (2010) 1003.
53. see Banks (2010) 1003-1004.
54. Banks (2010) 1006.
55. see Banks (2010) 1005-1006.
56. Banks (2010) 1007.
57. see Banks (2010) 1009.
58. see Banks (2010) 1010.
59. Banks (2010) 1011.
60. see Banks (2010) 1011-1013.
61. MacPherson of Cluny, W. *The Stephen Lawrence Inquiry*. (London: Her Majesty's Stationary Office, 1999) 313.

62. MacPherson of Cluny, W. *The Stephen Lawrence Inquiry*. (London: Her Majesty's Stationary Office, 1999) 334-335.
63. see Banks (2010) 1017-1018.
64. Banks (2010) 1021.
65. see Banks (2010) 1021.
66. see Banks (2002) 13.
67. see Banks (2002) 13-14.
68. see Banks (2002) 15-16.
69. Banks (2002) 16.
70. see Banks (2002) 16.
71. see Banks (2002) 17.
72. Banks (2002) 17.
73. *Los Angeles Times Local*. California Schools Guide. "John Marshall Senior High" 13 August 2011 <<http://projects.latimes.com/schools/school/los-angeles/john-marshall-senior-high/>>.
74. SchoolDigger. Home page. 13 August 2011 <<http://www.schooldigger.com/go/CA/schools/2271003171/school.aspx?entity=18>>.
75. *Los Angeles Times Local*. California Schools Guide. "John Marshall Senior High" 13 August 2011 <<http://projects.latimes.com/schools/school/los-angeles/john-marshall-senior-high/>>.
76. John Marshall High School. Home page. 13 August 2011 <<http://johnmarshallhs.org/>>.
77. John Marshall High School. Home page. 13 August 2011 <<http://johnmarshallhs.org/>>.
78. see Losey, M. Kay. "Mexican American students and classroom interaction: An overview and critique." *Review of Educational Research* 65.3 (1995): 283-318.
79. Gonzalez, Rosemary, Padilla M. Amado. "The academic resilience of Mexican American high school students." *Hispanic Journal of Behavioral Sciences* 19.3 (1997): 301-318.
80. See Goodwin-Posnick, Sherry. "Is Rigid Curriculum Undermining Academic Freedom?" *California Educator* 10 (2006). 6-15.

81. Department for Education. Home page. 13 August 2011
<http://www.education.gov.uk/cgi-bin/performancetables/group_10.pl?Mode=Z&Type=LA&Begin=b1&No=391&Base=a&Phase=p&F=51&L=100&Year=10&Key=4&Order=asc>.
82. US Department of Education. 13 August 2011
<<http://nces.ed.gov/surveys/sdds/index.aspx>>.
83. Davies, Chris. "Westgate Hill Primary School Candidate Pack". ISSUU. 13 August 2011 <http://issuu.com/chrisdavies/docs/westgate_hill>.
84. Department for Education. Home page. 13 August 2011
<http://www.education.gov.uk/cgi-bin/performancetables/group_10.pl?Mode=Z&Type=LA&Begin=b1&No=391&Base=a&Phase=p&F=51&L=100&Year=10&Key=4&Order=asc>.
85. Ofsted. Home page. 13 August 2011 <<http://www.ofsted.gov.uk/inspection-reports/find-inspection-report/provider/ELS/108482>>.
86. Arthur`s Hill Primary Schools Newcastle. Home page. 13 August 2011
<http://www.arthurshill.newcastle.sch.uk/w_classes.html>.

Works cited:

- Banks, James A., and Cherry A. McGee Banks. *Multicultural Education: Issues and Perspectives*. Hoboken: John Wiley & Sons, Inc., 2010.
- Banks, James A., ed. *Handbook of Research on Multicultural Education*. San Francisco: John Wiley & Sons, Inc., 2004.
- Banks, James A. *An Introduction to Multicultural Education*. Boston: A Pearson Education Company, 2002.
- Banks, James A. *Multicultural Education: Historical Development, Dimensions, and Practise*. *Handbook of Research on Multicultural Education*. Ed. James A. Banks 2nd ed. San Francisco: John Wiley & Sons, Inc., 2004. 3-29.
- Düvell, Franck. *United Kingdom. European Immigration, A Sourcebook*. Eds. Anna Triandafyllidou, Ruby Gropas 1st ed. Padstow: TJ International Ltd, 2007. 347-355.
- Figueroa, Peter. *Multicultural Education in the United Kingdom: Historical Development and Current Status*. *Handbook of Research on Multicultural Education*. Ed. James A. Banks 2nd ed. San Francisco: John Wiley & Sons, Inc., 2004. 997-1026.
- Gay, Geneva. *Culturally Responsive Teaching, Theory, Research and Practise*. New York: Teachers College Press, 2000.
- Gibson, Margaret. "Promoting academic success among immigrant students: Is acculturation the issue?" *Educational Policy* 12.6 (1998): 615-633.
- Gonzalez, Rosemary, Padilla M. Amado. "The academic resilience of Mexican American high school students." *Hispanic Journal of Behavioral Sciences* 19.3 (1997): 301-318.
- Goodwin-Posnick, Sherry. "Is Rigid Curriculum Undermining Academic Freedom?" *California Educator* 10 (2006). 6-15.
- Huntington, Samuel. *Who Are We? The Challenges to America's National Identity*. New York: Simon & Schuster, Inc., 2004.
- Legrain, Philippe. *Immigrants: Your Country Needs Them*. Princeton: Princeton University Press, 2007.
- Losey, M. Kay. "Mexican American students and classroom interaction: An overview and critique." *Review of Educational Research* 65.3 (1995): 283-318.
- Ladson-Billings, Gloria. *New Directions in Multicultural Education: Complexities, Boundaries, and Critical Race Theory*. *Handbook of Research on Multicultural*

Education. Ed. James A. Banks 2nd ed. San Francisco: John Wiley & Sons, Inc., 2004. 50-68.

MacPherson of Cluny, W. *The Stephen Lawrence Inquiry*. London: Her Majesty's Stationary Office, 1999.

Mullard, C. *Antiracist Education: The Three O's*. Cardiff: National Association for Multi-Racial Education, 1984.

Swann, L. *Education for All: A Personal View. Education for Cultural Diversity: The Challenge for a New Era*. P. Eds. Figueroa, and A. Fyfe 1st Ed. London: Routledge, 1993. 1-8.

Staněk, Antonín. *Asimilace jako nezbytná podmínka sociální soudržnosti? Lidská práva a fenomén migrace: Výzvy současnému vzdělávání*. Ed. Dalibor Kučera 1st ed. České Budějovice: Katedra společenských věd Pedagogické fakulty Jihočeské univerzity, 2007. 37-42.

Sternberg, J. Robert. "Enhancing education for immigrants: The role of tacit knowledge." *Educational Policy* 12.6 (1998): 705-718.

Internet sources:

The Statue of Liberty – Ellis Island Foundation Inc. Home page. 13 August 2011 <http://www.ellisland.org/genealogy/ellis_island_history.asp>.

Gomez, Alan. "In California, decades of enforcement and fence create fortress." *USA Today* 14 July 2011. 15 July 2011 <http://www.usatoday.com/news/washington/2011-07-15-border-violence-california_n.htm>.

United States Census 2010. Home Page. 13 August 2011 <<http://2010.census.gov/2010census/data/>>.

Wikipedia contributors. "List of United States immigration legislation." *Wikipedia, The Free Encyclopedia*. Wikipedia, The Free Encyclopedia, 5 August 2011. 13 August 2011 <http://en.wikipedia.org/wiki/List_of_United_States_immigration_legislation> .

Wikipedia contributors. "Chinese Exclusion Act." *Wikipedia, The Free Encyclopedia*. Wikipedia, The Free Encyclopedia, 15 June 2011. 13 August 2011 <http://en.wikipedia.org/wiki/Chinese_Exclusion_Act>.

Buchot, Emmanuel. Photographic Book. 13 August 2011 <http://www.voyagesphotosmanu.com/ethnic_distribution_usa.html> .

USA Green Card Immigration Blog. 13 August 2011 <<http://usa-green-card.com/blog/index.php/category/immigration-statistics/>>.

UK National Statistics. Home page. 13 August 2011 <www.statistics.gov.uk>.

Gorski, Paul C. Critical Multicultural Pavilion. 13 August 2011
<http://www.edchange.org/multicultural/papers/edchange_history.html>.

Los Angeles Times Local. California Schools Guide. "John Marshall Senior High" 13 August 2011 <<http://projects.latimes.com/schools/school/los-angeles/john-marshall-senior-high/>>.

SchoolDigger. Home page. 13 August 2011
<<http://www.schooldigger.com/go/CA/schools/2271003171/school.aspx?entity=18>>.

US Department of Education. 13 August 2011
<<http://nces.ed.gov/surveys/sdds/index.aspx>>.

Davies, Chris. "Westgate Hill Primary School Candidate Pack". ISSUU. 13 August 2011 <http://issuu.com/chrisdavies/docs/westgate_hill>.

Department for Education. Home page. 13 August 2011
<http://www.education.gov.uk/cgi-bin/performancetables/group_10.pl?Mode=Z&Type=LA&Begin=b1&No=391&Base=a&Phase=p&F=51&L=100&Year=10&Key=4&Order=asc>.

Arthur`s Hill Primary Schools Newcastle. Home page. 13 August 2011
<http://www.arthurshill.newcastle.sch.uk/w_classes.html>.

John Marshall High School. Home page. 13 August 2011
<<http://johnmarshallhs.org/>>.

Ofsted. Home page. 13 August 2011 <<http://www.ofsted.gov.uk/inspection-reports/find-inspection-report/provider/ELS/108482>>.

Appendix 1

Westgate Hill Primary School



The school building



Pupils at work in a science class, being supervised by Anna



Science class



Appendix 2
John Marshall High School





John Marshall High School detail



Alma Mater

To Marshall High we sing our praises,
Our Alma Mater dear we love.
The memories here will last forever,
The tower of truth stands high above.

A guide to right and high endeavor,
A mighty symbol in the sky,
Around it, comrades, gather,
Loyal sons of Marshall High.

United we will be victorious
For that tower in the sky;
Our spirits bound in friendship glorious,
We'll ever keep our banners high!

United we will be victorious
For the blue that waves on high;
Our spirits bound in friendship glorious
We are for thee, Marshall High